

## Young people are challenged as “church of today”

by Hetty Voorberg

Miss Voorberg is a member of the All Ontario Young Calvinist Convention planning committee.

Spotlight On The Spirit was the theme of the Sixth All Ontario Young Calvinist Convention held from May 16-19. The young people of the Six YCF leagues in Ontario took over the Wilfrid Laurier University in Kitchener for the Victoria Day weekend.

As always, the convention was great, and as always, we said to each other, yes, that was the best ever! One aspect of the convention always stands out to make it different from the ones before. This year, in my opinion, it was the main singing group, a relatively new one, called 11:59. These four young men got involved with the conventioners like no

group ever has. It's wonderful to see the conventioners (especially the girls) treat the group like one of them and really make them feel welcome.

The three main speakers also worked hard. Rev. Louis Tamminga of Willowdale, Rev. J.J. Hoytema of Burlington and Rev. Phil Stel of York. These three men got together and really put the “Spotlight on the Spirit” for the conventioners.

One speaker who made a big impression was Pastor Stel when he spoke Saturday morning on “Spirit in the 1980s.” We, the Y.P.'s of Ontario, need constant reminding that not only are we the church of the future, we are the church of today, and we need to grow a lot more spiritually before we can be well enough equipped to lead the church of the future. And, speaking of growth, Pastor Stel also shared this

important point with us: a person needs at least 12 hugs a day in order to grow, at least 8 a day for maintenance and 4 hugs a day for mere survival. Well, I can't say I grew much, but I was well maintained.

An excellent opportunity to gain some insight into a topic of their own choice was available on Saturday. Sectionals were offered on such topics as How's Your Prayer Life?, Who's Running Politics?, Sex And Dating (don't ever think you know it all) and many more.

As always, the competition between the Leagues was fierce. South West finally relieved Niagara of the soccer trophy and Trillium won the talent contest. The Talent Festival this year was the best ever. All the leagues submitted excellent entries and everyone enjoyed the various skits, plays, and singers.

Friends and family who joined us for the Sunday evening service, to which all of Ontario was invited and 2,500 attended, saw a little of convention life too — some of the spirit of the conventioners and I'm sure you all appreciated the tremendous amount of organization that goes into such a service and indeed into the whole weekend. This year's host, the Quinte League, worked hard to make the weekend a memorable one.

The planning committee is looking forward to next year as we work with Trillium League to hold the next convention at the University of Guelph.

Left: The choir during the Sunday Evening Service.

Right: Pastor Stel leading his sectional called “How should we choose our friends?”

## Christian farmers want funds for Farm Credit Corporation

The Christian Farmers Federation of Ontario is looking for ways to increase funds available to young family farmers via the Farm Credit Corporation.

The June provincial board meeting of the Federation has called for the development of a program that would allow the Farm Credit Corporation to sell income averaging annuities to farmers.

Too much of the money earned by family farmers ends up invested in urban institutions when family farmers retire, according to Elbert van Donkersgoed, Christian Farmers Federation of Ontario's Research and Policy Director.

“This is a good way to increase the resources of the Farm Credit Corporation and keep family farm monies available to new family farmers,” said Bob Zylstra, the delegate from the Strathroy Local, and proposer of the idea. The meeting also asked for an investigation of the possibility of the Farm Credit Corporation establishing a

Registered Retirement Savings Program.

The Federation was not pleased with the provincial subsidy on interest rates. The Federation is opposed to interest subsidy on short-term money. But the Federation does support interest subsidy for the first 10 years for young farmers borrowing from the Farm Credit Corporation.

The CFFO provincial board adopted a resolution asking for a subsidy, on interest payable by young farmers, of 50 per cent for the first five years on a long-term mortgage and for five more years but reducing this subsidy by 10 percent for each of the next five years so that the full interest is payable after ten years.

“After ten years, family farmers don't need interest subsidy,” said Tom Oegema, from Taibotville in Elgin County, and a member of the Federation's executive board.

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# Viewpoint

## All about synods and denominations and unity

A few random thoughts to catch up with you a week or so after the sessions of the Synod of the Christian Reformed Church are over. Those random thoughts are not unrelated; in fact, they all deal with the organized church and with a unified Reformed voice.

When synods (or general assemblies) meet — and I'm talking about all of the Reformed and Presbyterian denominations in North America — then a great deal of the time is spent on general housekeeping duties.

Synods receive reports from the various denominational agencies which simply relate what has happened during the past year and what is expected to happen in the next year. A few programs might need synodical approval, budgets need approval, and agency staff members must routinely be praised or carrying out their work so efficiently.

The "meat" of every synod comes in the form of special study committee reports when the "church" (which is actually synod in this case) must make a decision about such things as the ordination or voting rights of women, the kinds of psalms or hymns to sing in a worship service, proclamations with

respect to various aspects of life today in the world: homosexuality, dancing, movie attendance, alcoholism, worldly amusements.

The different Reformed and Presbyterian denominations are meeting these issues with different emphases. It seems to me that the time has come for many of our denominations to look at the creation of regional (or particular) synods which deal with local matters of regional concern, perhaps meeting every two or three years.

In between the meetings of regional synods we should have general sessions which deal with the more routine work of the church such as approval of missions programs for the next two years, and the like.

Frankly, I was never totally convinced of the need for regional synods... until this past month when I observed the workings of the Christian Reformed Church synod for the fourth consecutive year. There is a great deal of repetition of materials which return to synod each year... and I'm sure that every denominational synod or assembly has that. And there is no

reason in the world why synods could not meet every two years to deal with those kinds of reports. Denominational budgets might seem to be a bit more tricky to project for the next two years but it could be accomplished.

That would leave regional synods to deal with matters which specifically concern them. It would be natural for the 10 Canadian classes of the Christian Reformed Church, for example, to form a regional or particular synod so that they could deal with specifically Canadian matters. Such a move seems even more natural now that most of the CRC agencies have established offices and personnel in the new Christian Reformed Church offices in Burlington, Ontario.

The Reformed Church in America has had particular synods for some time now, but their regional boundaries were drawn north-south rather than east-west, so that Ontario churches are part of the Michigan region, British Columbia is part of The West, and eastern Ontario is part of Albany.

Furthermore, it would be good for the Reformed denominations in Canada to get together every few years to hold concurrent synods and perhaps some joint

sessions. The Christian Reformed Church is part of NAPARC (North American Presbyterian and Reformed Churches) who got together at Calvin College in 1978 and will do so again in 1982.

A similar meeting would be good among the Reformed, Christian Reformed, Canadian Reformed, Free Reformed, Netherlands Reformed, Presbyterian, and Reformed Presbyterian denominations.

Those kinds of gatherings spark an ecclesiastical unity which is important for the body of Christ. During this past CRC synod, I was elected to serve on the Interchurch Relations Committee which acts as liaison between the CRC and a host of Reformed and Presbyterian denominations around the world.

There is a tremendous challenge for all of us to work together and to share resources where we can. The possibilities of a unified witness in the world seem endless and it is hoped that there will be an increasing awareness of one another as years go by. We will attempt to reflect that now and then in this paper.

Keith Knight

## Do you know who your child's counselor is?

by Russell Fornwalt

*Mr. Fornwalt is a counselor with Big Brothers in New York City.*

If promiscuous acting out or questionable "self-expression" is encouraged, promoted, applauded and rewarded in the clinic or counselor's office, the child might rightfully assume he can misbehave with impunity at home, in school, at the movies, in the library or on the street. We, as parents, teachers or counselors, can not sow the wind and not expect the whirlwind to follow.

Judy, a group therapist, belongs to that school which does not believe in "structure" — other than the four walls of the meeting room. How do we know? She told us herself, and we watched her in action. Judy's boys' group sessions are entirely without form or formality, planning, program or organization. Apparently, the purpose for meeting once a week is the children's self-fulfillment through the ultimate in self-expression, if not self-destruction.

Members of Judy's group come, go and do as they please. They are free to deface the walls, waste food, throw the chairs around, upset the tables, break the lamps and windows, and they do. They beat up each other. They holler and scream. They disturb other workers and clients in adjoining offices. Of course, none of that bothers nonchalant Judy. She believes the boys have only rights and privileges. She believes that restraints might warp their personalities and cause them to become neurotics. The sad fact is that Judy is not alone in her kind of thinking and therapy. Thousands of other practitioners and clinic administrators, both within and out of the church, subscribe enthusi-

astically to her point of view.

The irony of it all is that Judy's boys come from broken homes where there are no rules and regulations, no routines or rituals, no reverence or respect for anybody or anything. Her modality deprives them of the very things they need the most — direction, discipline and definite limits (dirty words to some therapists). She denies the children the advantages of structure — the essence of a good group, a good home or school, and of a great and lasting society. Structure, God-ordained and God-maintained, is at the heart of the universe itself.

Needless to say, Judy's philosophy (almost too dignified a term in her case) is creating many more problems than it is solving. It is indeed reaping a whirlwind. It will also be interesting to see what philosophy guides Judy in the raising of her own children.

It's nice to be a "good guy," but do you want one as counselor for your difficult or disturbed child? Most "good guys" I have met in the therapy business have been either overly supportive, all too ready to pamper and protect, and all too eager to advocate when what was really called for was admonition. Other "good guys" were either unwilling, incapable or too timid when it came to setting limits, which many children actually want but do not quite know how to ask for.

Do you know who your child's counselor is? Years ago we had on our staff, a "therapist" whose modality was phrenology. He guided boys and girls into life careers and otherwise counseled them on the basis of the lumps and bumps on their heads. How Mr. Phrenologist ever got on the staff in the first place was always a mystery. An even greater mystery was how he

managed to hang on so long. However, as you know, there was a time, long ago, when even witchcraft was respectable.

If you really want your child to be guided by a palmist, a physiognomist, a numerologist, an astrologer or a witch doctor, the proper thing is to seek out the soothsayer who advertises himself or herself as such. In fact, tea leaf reading is available in some restaurants.

Of course, if you are spiritually well-grounded, you put no stock in phrenology, the lines in the palm of your hand or in the stars. Nor do you feed your child a steady diet of PAP — Pampering, Advocacy, Permissiveness.

The counselor who can best help your child also has his roots in the church, subscribes to the teachings of Christ, and is well established in spiritual values. That counselor knows how to

balance rights with responsibilities. He is capable of turning from advocacy to admonition without "turning off" or losing the client.

That counselor knows when to reprimand, when to reward, when to chastise and when to be charitable. He can distinguish between liberty and license, and he is not afraid to set limits. He is at once fair and friendly, firm and flexible. While he is willing to go all out on behalf of a client, he also recognizes the needs of society.

Counselors and therapists are human, and they may make mistakes as the rest of us. One down-to-earth psychiatrist recently advised parents, "If you must choose a course of action, it is better to err on the side of restraint and rigidity than on the side of permissiveness."

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# LETTERS

## Supports Boer on reprobation

Dear Sir:

I would like to make some comments on your article "Boer raises questions about reprobation."

First, your definition of reprobation, you say: "God passes by some people." My Bible however says, John 3: 16: "For God so loved the world that whosoever believes in Him," and further, Rev. 22:17 "And whosoever will, let him take the water of life freely."

This whosoever does not bypass anybody. You go on with your definition: "It also means that God condemns some people to eternal hell." John 3:

17 and 19: "Jesus did not come to condemn and this is condemnation that man made a choice between light and darkness and they loved darkness more than light." There is no such thing as an eternal hell. Rev. 20:14 teaches that death and hell are cast into the lake of fire. Hell, which is the place of the dead shall be no more, for no body will die anymore after the final judgment.

Now what do I believe — what the Bible teaches concerning election and reprobation? II Peter 3:9 says: "The

Lord is not willing (purpose) that any should perish. But that all should come to repentance. When I read Rom. 9: 21-24, I see some question marks. When there are people who choose to ignore these question marks and take these words of Paul as facts or statements and not as theory they turn the gospel of God to their own destruction. The Canons of Dort in Art. 9 says "This election was not founded upon foreseen, etc." But I Peter 1: 2 says: "Elect according to the foreknowledge of God through sanctification unto obedience," etc.

After the fall, God said: "Man has become like one of us to know good and evil" Gen. 3:22. He did not say, man has become totally evil or reprobate. The Gospels also make it clear that people who are not born again have a conscience.

And with this knowledge of good and evil (our conscience) God expects us to make a choice like he expected Adam and Eve to make a choice, only after this choice is made, the one who chooses evil can become reprobate and the one who chooses good can become elect. And that choice is ours.

Josh. 24:15 says: "Choose you this day whom you will serve." Because of that fact, that this choice, and men's responsibility, is totally ignored in the doctrine of election and reprobation in the Canons of Dort, I agree with Boer, that it should not be among the doctrines of a Christian Church. I hope the committee will read the Bible texts I have written down and under guidance of the Holy Spirit, reconsider and study the subject.

Hank Reckman,  
Thedford, ON

## School's independence is still important

Dear Sir:

Corrie Lammers (May 30, "Quality of Christian Education may suffer") is right in advising a careful and prayerful look at any scheme the Ontario government may approve in support of Christian schools. We do not understand, however, the statement, "Now that we realize that we will never get what we have been after which is what the OAAIS has been

fighting for these years (exemption of the tax-dollars)..."

By 1975 resolution, OAAIS member schools called upon government to allow the per student operating grant to go to all bona-fide schools which meet just and equitable standards — set without favour for all schools or school systems. The voucher idea for school finance appears to come closest to the ideal of financing

the child rather than "systems" in a non-interfering way.

Nevertheless, great care must indeed be exercised. OAAIS is optimistic that our work is producing a change of attitude in favour of independent-alternative schools. A careful study of the options is getting underway, so we can take our case from the general to the particular with every

concern for the genuine independence of our members.

In the last analysis, if government is not prepared to allow curriculum freedom in independent schools, few would take the bait. OAAIS members have made it quite plain, they do not intend to "sell the store" for an unjust settlement.

If the right kind of arrangement is made, Christian schools and others could have

more freedom than they presently own, given the fact most already employ government education guidelines and are well-scrutinized by Ministry of Education inspectors at the secondary school level.

Lyle McBurney,  
Executive Director,  
Ontario Association of  
Alternative and Independent  
Schools,  
Toronto, ON

## Bill 4's battle is not yet over

Dear Sir:

I wish respectfully to disagree with the opinion expressed on the front page of the May 30 issue of *Calvinist Contact* to the effect that the amendment the Ontario Minister of Colleges and Universities may bring to Bill 4, the degree-granting bill, will "... hopefully clear up many of the concerns which the Christian community has."

This probable amendment, to the best knowledge that any

of us has at present, will permit Christian institutions to give degrees which are specifically religious in their title. This means that the government will permit Christians to give degrees for theological and biblical studies. This is fine, but Reformed Christians wish to do more. They wish to offer studies in the arts and sciences, in philosophy and the social sciences, as well as in theology and "religious" studies.

I sincerely hope that

Reformed Christians will not be satisfied — as the government hopes we will be — with this kind of move, which really means that the government will let Christians offer their education in a private corner. I sincerely hope that Reformed Christian people will continue their beautiful struggle to carry this message of concern to Queen's Park.

I am delighted to hear that The King's College, Edmonton, has been assured that its

presence in Ontario will not run afoul of the law. It may be well to correct an impression of your article which begins by stating, "Contrary to information which has appeared in *Calvinist Contact* and in church bulletins and letters across the country..." which implies that such information was in error. The information that the presence of The King's College in Ontario was endangered was indeed accurate, and as a result of that information, TKC

took prompt and effective action to avert the problem. No doubt the flood of letters and personal contacts by readers of *Calvinist Contact* was helpful to TKC in this matter.

Thank you for the effective coverage given to this problem by *Calvinist Contact*.

Robert E. VanderVennen,  
Executive Director,  
Institute for Christian  
Studies,  
Toronto, ON

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# Church Page

## PASTORAL PONDERING

### Wheelbarrows and kites

A well-known Dutch preacher once observed: "There are all kinds of Christians. There are Christians who are like a wheelbarrow: you always have to push them. There are Christians like a trailer: you always have to pull them. There are Christians like a kite: you always have to keep them on the line otherwise they break away. There are those who are like a kitten: they are only satisfied when you stroke them. Others are like a lamp: now they are on, then they are off. There are also those who are like a ball: you never know where they jump. I like people who know what they want and who have adopted certain fixed principles in their life and who try to live accordingly." A wheelbarrow, a trailer, a kite, a kitten, a lamp...

There are perhaps many other kinds of Christians. We could think about Thomas, the doubter or Peter, the man often guided by his impulses. There are people who only seem to have "God in the head." The apostle seems to refer to still another category. He says: "Awake, O sleeper, and arise from the dead, and Christ shall give you light" (Eph. 5:14). Is that possible, to be asleep while "the fields are white for harvest?" It makes me think of that famous story about the Revolutionary War and Rip Van Winkle who slept it out. The *Encyclopedia Britannica* has this to say about it: "Rip Van Winkle's 20 years sleep, his rusted gun, and his unhappy return to a world which has forgotten him, are subtly symbolic." Rip Van Winkle did it — he slept through a revolution and many Christians are doing it today — they are sound asleep in their comfortable pulpits and pews and that while all kinds of revolutions are raging on all fronts in the church and in the world.

Is it possible to sleep through a revolution? Unfortunately yes. The other day, I paged through a few papers and books to see and find out how many times the word "revolution" turned up as noun or adjective. This is what I found in a short time: the revolution in morals, the sexual revolution, the Black Power revolution, revolution and the church, revolution and labour, the educational revolution, the technological revolution, the gospel of revolution, the revolution of the economically depressed. And this, I'm sure does not tell the whole story.

Other phases are used to point out that the whole world is aflame. For us, Christians, this means the great "spiritual warfare" to which Ephesians 6 and other passages refer. The Christian life, Paul says, is "a battle," "a struggle." "We wrestle." He admonishes us to "Be strong in the Lord and in the power of his might. Put on the whole armor of God, that you may be able to stand." We do not live in a vacuum or in a glass-house. There is a great and powerful enemy.

Is it possible to be asleep in the midst of all these conflicts? Incredible, you may say. Not exactly. As I look at the lives of many people within our own congregation and the church at large, I see them slipping and sliding all over the place and fast asleep. An awful fate threatens these people. They are demanding more and more for less and less. As I see it: something of that "Calvinistic steel" has gone out of their bones. Our fathers used to speak of the "cost" of existence. I can remember those people in our Reformed tradition who were real fighters by the grace of God. They knew about the "sacred principles" of our faith and they acted upon these principles. They challenged the wisdom of this world by the wisdom of God. They were fearless of men, fearing God. They did not steer clear of argument and controversial issues. Realizing full well that the sea is boiling hot they did not give up the struggle but gladly tackled the problems.

Can you think of anything more devastating than people who sit on the fence and who are unwilling to take a stand? The apostle summons us: "For God has not given us the spirit of cowardice but of power, and of love, and of a sound mind" (1 Tim. 1:7). May our great God, our supreme commander, give us all the courage to go on and on. I know that the road ahead has many turnings. It has detours, ambushes and often it may take us back to where we were. But as the Proverbs says (Ch. 3:6) "we acknowledge him in all our ways, he will direct our paths. So we say "yes" to Christ. We arise from the sleep knowing that he is our light."

Rev. J. Hielema,  
Maranatha Chr. Ref. Church,  
Calgary, Alberta

## Prayer concern for this week

The prayer concern for this week is for dissenters in Russia who are under great pressure now that another phase of relationships between democracies and dictatorships have started. Also pray for the Christians in Russia. It has been reported that the government is planning to remove all Christians from Moscow and the surrounding areas if the Olympic games are going to be played in their capital, so that they will not have any communications with Christians from other countries, during the Olympics, so the impression will be given that no Christians exist in Russia.

Chr. Ref. Church,  
Salmon Arm, BC

## An "A" for this education

Christian Education Week has ended. There were several excellent events to mark this week. There was a good spirit of unity and enthusiasm. We have a good thing in Calvin Christian and quite a few supporters expressed the desire that the school expand into a complete high school, too, in due time. I hope that this week will have served for people who do not now send their children to this school to reconsider their position.

Don't become entrenched in this by a decision you took (for what reason?), many years ago. A Christian is a person with a teachable spirit and as such can come to a different mind, and therefore, also take different actions.

We have a good school, with board and staff alike, working diligently to provide a thoroughly Christian education, teaching the fundamentals of the faith, the need for piety and christian morals as well as trying to nourish a full kingdom view of all of life in all the subjects taught. Why not send your children there next year?

Rev. A. Groen,  
Kildonan Chr. Ref. Church,  
Winnipeg, MB

## C.E.T. in Salmon Arm

Last Monday we had our first training program of C.E.T. Five persons started this training, and some others are intending

## PRESS PARADE

to attend the following ones. Anyone who had no chance as yet to come, but has intentions, are invited to make their intent come true at the next meeting, if they so wish. We plan to meet mainly on Monday nights, with occasional meetings on other nights decided on before hand.

Chr. Ref. Church,  
Salmon Arm, BC

## Cephas YP express thanks

The Young People Society of 1979-80 has come to an end. The past year has been one that involved the entire congregation. Without the help of our parents and all the other families that opened their homes for us, the year would not have been a success. From all of the YP, I thank everyone who has been so kind and generous to the Society. Many thanks to those who have contributed in one way or another in the Youth Service, the socials, the meetings, the Cell Groups, and special events. The new board is already busy preparing for next year. The YP Society is losing a few members who are going away to school, and I wish to thank all those members for their contributions to the society. Special mention goes to Henry Vandendort and Anita Steinginga for their hard work on the board!

I'm looking forward to another good year and hope the congregation will be as co-operative as they have been this past year. I'm also looking forward to seeing new faces in our meetings. All new members are most welcome and I'm anxiously waiting to see the graduating Cephas Rookies at our meetings.

Before us is a future all unknown. A path untrod. Beside us a friend well-loved and known — That friend is God! Thanking you for a good year and hoping for another successful year!

Ann deVries, president,  
Cephas Chr. Ref. Church,  
Peterborough, ON

## The church takes a stand

From the bulletin of the All Saints Parish, Strathroy, of June 8, 1980, the following insert: "Our sincerest congratulations go to the Christian Reformed Church of Strathroy for sponsoring an excellent program on Cablecast on the subject of "Abortion" on Friday evening. As we are subjected to the wasteland of the pleasurepak that is constantly being promoted on TV, it was refreshing to see this excellent presentation on such a serious problem that is slowly strangling the life of our country. We hope that many of you saw this program and that you congratulate the members of this Church for such a public service and for the courage of their convictions in presenting this program."

Westmount Chr. Ref. Church,  
Strathroy, ON

## M2/W2 Association — Christian Volunteers in Corrections

M2/W2 needs more sponsors, especially men. Inmates need positive contacts from the outside. Charles, an inmate, wrote: "Aside from my M2 visits, I have no one coming to see me. The support of the M2 sponsor has been of great help to me. During the first year of my sentence, I experienced a period when I nearly lost hope. For a time, life seemed purposeless. My M2 visitor helped me to conquer the period of low spirits and lagging faith. Through our candid discussions of life experiences and eternal values, I found renewed strength to keep striving for what I knew was the true and proper course. I thank M2 for having provided the support that I needed in a difficult period." Can we count on you for continued financial support and for more sponsors?

Chr. Ref. Church,  
Richmond, BC

## Church News

### Christian Reformed

#### Called

—to the Gereformeerde Kerk of Doornspijk, The Netherlands, Rev. Henry DeMoor Jr. of Edmonton (First), AB.

#### Accepted

—to the Gereformeerde Kerk of Doornspijk, The Netherlands, Rev. Henry DeMoor Jr. of Edmonton (First), AB.

#### Declined

—to Winnipeg (College Ave.), Man., Rev. John Zantling of Dundas, ON.

#### New clerks

Burlington, ON — Mr. Fred R.

Vandervelde, 2389 St. Francis Dr., Burlington, ON L7P 1V3, (416) 637-3694.

Wellandport, ON — Mr. John Nymeyer, P.O. Box 176, Fenwick, ON L0S 1C0. Phone: 892-2452.

#### Time of worship

Orangeville, ON — The Orangeville, ON, CRC has changed to its summer hours of worship with services at 10 a.m. and 7:30 p.m.



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### Visiting P.E.I.?

For the time of worship in the Charlottetown C. R. Church, Check the Charlottetown newspapers.



## OCCA announces two appointments

The board of governors of the Ontario Christian College Association (OCCA) held its third meeting of 1980 in the Dundas Christian Reformed Church on Saturday, June 21. One of the highlights of the meeting was the appointment of Mr. Justin Cooper of Toronto to take over as executive director, and of Mr. Dick Kranendonk of St. Catharines to fill the newly created position of development director. Both men will be working part-time for the present. OCCA's current executive director, Dr. Theodore Plantinga of St. Catharines, will be leaving this summer to take up teaching duties in Calvin College's philosophy department.

Mr. Cooper is in the final stages of a Ph.D. program in



Dick Kranendonk

political science at the University of Toronto and is writing a dissertation in the area of international relations. He has served on OCCA's board from the organization's very beginning in 1976 and therefore is already deeply immersed in the work. Through

his involvement as a board member, he has demonstrated a keen grasp of organizational detail and also of questions of curriculum. Mr. Cooper is a member of First Christian Reformed Church of Toronto, where he serves as an elder, and is a graduate of Trinity Christian College in Chicago.

Mr. Kranendonk is well-known to the Ontario Reformed community as the author of *Christian Day Schools: Why and How* (Paideia Press, 1978). More recently he has been heavily involved in the effort to resolve the tax deductibility dispute between the Department of National Revenue and the Christian schools. He is employed part-time by the Ontario Alliance of Christian Schools as a consultant on the



Justin Cooper

tax matter and plans to continue with this work as he picks up his new responsibilities with OCCA. He has extensive business experience and has been asked to give concentrated attention to certain areas that have had little staff attention thus far.

At its meeting, the Board also addressed itself to the continuing Bill 4 problem and the possibility of securing a charter from the provincial legislature. The government wishes to impose some serious restrictions on the powers it will consider granting to new institutions that hope to get into general college-level education on a Christian basis. The question faced by the Board is whether it is better to accept those restrictions than to do without a charter at all, for the present. Further negotiations will be needed to determine the best course to follow.

For more information on the issues involved, write to OCCA, Box 2340, St. Catharines, ON L2M 7M7.

## Calvin's new Masters program approved

The North Central Association of Colleges and Schools, which is Calvin College's primary accreditation agency, has informed Calvin College President, Anthony Diekema that it has approved Calvin's new Master of Arts in Christian Studies (M.A./C.S.) program.

The new graduate degree program, which is scheduled to begin in September, is intended for college graduates of any age or profession who are interested in spending a year developing Christian perspectives through interdisciplinary study. George Marsden, professor of history, is the director.

Patricia Thrash, North Central Associate Director, wrote: "Your institution's recent comprehensive review of its M.A.T. (Master of Arts in Teaching) program provides excellent evidence that the institution is committed to careful monitoring of its graduate efforts. Further, the (M.A./C.S.) includes evidence of careful planning. The degree program is related to the mission of Calvin College. Adequate resources and procedures are in place for initiating, maintaining, and monitoring the program. Admissions procedures and courses are fully described."

Students who take the M.A./C.S. have several different options: Christianity and the Fine Arts, Christianity and the Humanities, Christianity and the Social Order, and Christianity and Theoretical Thought. The program requires study of the topic of Christian faith and learning generally, as well as relating these insights to one's area of concentration.

The M.A./C.S., she added, "and all programs," will be reviewed as part of North Central's next regular evaluation of Calvin, scheduled for 1984-85.

North Central also

commended Calvin for its Master of Arts in Teaching (M.A.T.) program, introduced in the summer of 1975, which is intended primarily for certified teachers who need to complete their professional requirements. (At the 1980 commencement 21 graduates of the program were honoured).

"During the past three years, 60 regular graduate level courses have been offered which have enrolled 614 students for an average class size of 10.2 students," Thrash wrote. "In addition, there have been 56 registrations for independent study or regular courses on a

tutorial basis."

The M.A.T. program serves elementary and secondary teachers who wish further professional training and who need to satisfy the requirements for continuing certification. The M.A.T. serves the needs of college graduates seeking initial certification and those who wish endorsement in an additional teaching field or at a different level. It can also be designed to satisfy the requirements of those states and provinces, such as California and Ontario, which require 30 semester hours of professional education beyond a bachelor's degree.

## Dr. Henry is second president at Northeastern Bible College

Northeastern Bible College, located in Essex Falls, New Jersey, has selected one of the South's outstanding educators to be its second president. Dr. J.G. Henry brings with him 23 years of experience in public and private school administration (K-12) and college-university teaching and administrating. Dr. Henry is a member of 17 professional societies for educators, and upon his nomination by Eastern Kentucky University in 1972, was named as one of the Outstanding Educators of America.

Henry is a committed evangelical Christian who believes the Bible to be God's inerrant Word. Henry was formerly Dean of the College and Vice President for Academic Affairs at Liberty Baptist College, Lynchburg, Virginia, where he developed curriculum and saw the college achieve accreditation and develop a faculty totaling 120 in 6 years. He comes to Northeastern Bible College from the pastorate of

the Immanuel Baptist Church, Newport News, Virginia, which has as one of its ministries the Immanuel Christian Academy, also in Newport News.

Henry has a down-to-earth, shirt-sleeves approach to working with people. Born in White Pine, Tennessee, in the foothills of the Smokies, Henry

reflects on the virtues of his family background. He says of growing up with the mountain people, "Honesty, fairness, hard work and other virtues were greatly stressed . . . all seven of us were taught that anything worth having was worth working for. Mother told us that 'where there's a will, there's a way.'"

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## Small Talk

Lynn Miller

I am not by nature, a very affectionate person. At least, I'm not very generous with hugs and kisses. Those I save for special people. I suppose by modern society's standards I would be classified as "reserved" which, I dare submit, I'm not at all.

On the contrary, I am outgoing and I appreciate emotional warmth. It's the physical contact I'm not too keen on in many cases. I am an utter failure in graciously pecking other people's cheeks and usually end up bumping my nose on their shoulder. And planting a kiss on strange lips, doesn't agree with me at all.

I'm sure any psychologist could dismantle these statements on the spot and proceed to lay bare my innermost conflicts. I'll help them along a bit. It's inherited. I'm a true chip off the old block. But so far, I have survived nicely, thank you.

Touching is good for us, we're told. The theory is expounded in endless magazine articles and those ever

popular self-help books. At times even, I think this proposition has merit.

Babies and children thrive on it, I'm sure, and at our house, the lament: "I need a hug" is perfectly acceptable and responded to promptly. Old people, who have lost their mate, may hanker after the human touch as well and we'd do well to remember this.

In fact, a squeeze of the arm, a pat on the shoulder, a warm hug, can work wonders for all people, be they young, not so young, older or old. Come to think of it, it's really the indiscriminate hugging and kissing I'm adverse to. Perhaps I'm a prude, but I feel squeamish when I'm the victim of such behaviour or even when watching, on my television screen, grown men of political stature go through the rituals of greeting one another with an endless sequence of cheek pecking. I'm always nervously expecting several pairs of bifocals to become entangled. A firm handshake would be so much easier and I'm convinced that most of these

officials secretly agree and probably regard those embraces as an occupational hazard.

Meanwhile, the need for warm, encouraging, comforting human interaction remains. And I would like to make a case for what I call the verbal hug. It's not hard to administer at all.

All it takes is appreciation for what others are or do and the willingness to express it. Of course, sincerity is the keyword. Flattery will get us nowhere. But I have seen the tense face of a cashier in the supermarket on a busy Friday night, break into a smile when I told her she was very efficient. Our paperboy grinned happily the other day when my husband praised his dependability in all kinds of weather and old Mr. Smith next door stood a little straighter when told he had the best looking lawn on the block.


Yet, many people hesitate to give each other a verbal hug. They are so afraid to be mistaken for a smooth talker. Or, some may reason, it may

make the recipient conceited. Others state it just isn't in their nature to be so spontaneous. Of course, no two people on this earth are alike. Some hug easier with their arms than with words.

Also, there's always the conscious or unconscious fear of being rejected. That's why practically anybody can hold and cuddle a baby or a toddler and coo up a storm. It takes no courage for when they squirm or direct their attention elsewhere, who would be embarrassed? But being snubbed by peers or a relative stranger is a risk many would rather not take!

And so, much is left unsaid and many people are never held. Unless we stop being so preoccupied with ourselves and become more perceptive to our immediate and not so immediate environment. This calls for a generous, unselfish attitude which, incidentally, eliminates fear of rejection as a heavy side effect. It takes a little practice but that, after all, makes perfect.

Lynn Miller



## PASTORAL COUNSELING

### Marriage: contract or commitment?

Ralph Heynen

People talk a lot about marriage contracts or agreements today. When there is a divorce, the courts look rather carefully at this agreement or contract. A husband has certain rights; a wife has her rights. And they both have their rights fairly dealt with. A mother was recently talking about her daughter's divorce. She said: "They reached a very fair agreement — the property was divided right down the middle." In a world where divorce has become so common we need a contractual agreement. We speak about "palimony" rather than "alimony." When one of the partners decides to break away from the arrangement then a certain amount must be paid to the other person.

Many people believe that a mere commitment or a pledging of vows is not enough. They want a written contract, signed and notarized. And the contract should state what each person will do in the marriage and what they will do for each other, or what will happen if the marriage breaks up or if one does not live up to his or her part of the bargain.

The wife, for example, promises to do her share and promises to take care of the children that the Lord may give them; the husband will support the family financially. Or, as in one case, this statement was included: "If you should become unfaithful to me, I will forgive you and will take you back." This kind of thing has become all too common and I feel that there are some very real dangers.

You need a contract to set up a

business, you need a contract if you make some kind of financial arrangement with each other, but a marital union needs something that's far more powerful. The essential element in marriage is not found in external things — it reaches deep into the inner relationship between two people. It is not just the union of two bodies or two bank accounts. It is two souls with feelings that are being united. It's an answer to the basic needs that we have.

Marriage requires selflessness; it is a giving of one to the other. Commitment is so important in marriage. And today we need a new definition of love in the Christian home. Paul talks about this when he compares the love and relationship of Christ and His church. We love each other as Christ loved us and gave Himself for us. It's a self-giving love, a holy committed love. Christ gave in an uncalculating way for His people. We need this same commitment between a husband and wife in marriage.

We need this commitment between parents and their children. If a couple decides to have a child, they are thereby committing themselves to provide and nurture this child. They will help this child in every possible way and contribute to the well-being of this child — not just for time, but for eternity.

There is a lot of infidelity today, as you are well aware. There is a lot of talk about x-rated movies, nudity in magazines, and perverted sex. These

things are played up in our culture. We say — this is the reason why there are so many marriages breaking up and ending in divorce! But I believe that the basic problem is not just the fact that there is the temptation out there somewhere, or the allurements that draw people away from their marriages, but it's a lack of commitment on the part of the marriage partners. If we're fully committed to our mates, if we're committed to our marriages, to Christ and to the church, we will be repelled by the things that are happening around us — the unfaithfulness that we see. But if we are committed, these things are not going to draw us away from each other.

Commitment doesn't seem to mean a lot today. People commit their lives to Christ — this is marvelous — but it's only the beginning of a Christian life, not the fullness of it. A commitment to Christ means that we're going to walk in His way, we are determined to serve Him and to love Him and to honour Him in all things. I think we have to get back to the idea that commitment is the big thing in marriage. This means that if we have some problem between us and we get into a quarrel, even become angry at each other, it doesn't mean that the marriage is going to break up because we're committed to the marriage! We can become very angry at each other — and possibly even shout — but the basic commitment is still there. Or if we become a bit suspicious of our mate and wonder whether they're really being faithful, we can say: "But I am deeply committed to this marriage." I have

seen this happen to those whose husbands or wives have been unfaithful, but they felt there was a genuine repentance on the part of the other person and they said — I'm committed to this marriage and I'm going to accept him/her without any question.

I have been seeing a couple both of whom are in a second marriage. When they married they both made certain promises to each other. She was permitted to use her own name when she went about her profession. He was not supposed to interfere with her work in the kitchen. She would allow him to do whatever he wanted to do in his workshop and in the rec room. He had his car; she had hers. Everything was carefully laid out. It didn't work. Finally, after they had been separated for a little while, they realized how silly this contractual arrangement was and they started looking at it in terms of commitment, a commitment controlled by love. This, I believe, will prove successful in their marriage — and it has now, for a period of time.

We need to learn to commit ourselves to Christ, to the ideals of the Christian life, and also to marriage and the home.

#### THOUGHT FOR THE WEEK:

Like flowers uplifted to the sunlight,  
trees that bend before the storm, like  
sleepy lakes that mirror fleecy clouds,  
so may our hearts reflect the love of God  
in Christ!



# THE ADVENTURES OF THE JOLLY BAKER

by W.G. Vandehulst



117. All that scolding helped big-bellied Baker Bumble little. He couldn't get up. Not until his wife had climbed out of the wagon could he roll over and climb back onto the seat. He looked behind him. Flat! His pancakes were squashed flat!

The farmer's wife looked in her basket. She nearly dropped it in shock. White, yellow, orange.

"My eggs! My eggs!" Her dismay turned to anger. "It's your fault! All that screaming! It's your fault and you'll pay for them! My eggs, my eggs!"

She planted her big body right in front of the donkey, her eggs at her feet.

118. "You'll pay for them. I broke them saving your lives. You're not going to leave me to pay for the damages, are you?"

"Don't worry," said Baker Bumble. "Tell me how many are broken."

When the woman began digging in the eggs, the slippery slime—white, orange, yellow—slid through her fingers. Mrs. Bumble couldn't bear to watch. Hastily she climbed back into the wagon and whispered, "Quick, pay her before I get sick!"

Baker Bumble paid her. He paid her more than enough. The woman waddled on down the road, happy. This was her lucky day.

Baker Bumble joined his wife on the wagon seat.

119. Mrs. Bumble, still angry about the scare and humiliation she had undergone, wound herself up to give her husband a good scolding. "You . . . you . . . do you call that driving?"

But suddenly the words died on her lips. "Look! Over there! Tied to that tree!" she whispered hoarsely, pointing a trembling finger. "Over there! See it?"

She reached for the reins as if she wanted to turn the donkey about and head back to her neat, orderly house, back to safety and security. Away, away from this world of troubles and terrors.

"Don't you see it?"

"That horse you mean? So what?"

"But that's . . . that's . . ." She dug her bony fingers into his arm. "That's . . ."

120. "Well, what is it?"

"That's the quack's horse, you blockhead!"

"The quack's horse?" For a moment a dark shadow passed over Baker Bumble's cheerful face. But he couldn't resist saying, "I thought you weren't afraid of that pointy-hatted healer? Then why are you trembling now?"

"Oh, you . . . you . . . ! Let's turn around!" She tugged at the reins. The donkey stopped.

The cause of Mrs. Bumble's fright stood tied to a tree, trying in vain to reach some low-hanging leaves. The horse was saddled but his rider was nowhere in sight. Two dead rabbits dangled from the saddle.



121. "How do you know it's the same horse?" asked Bumble. He spoke in a whisper, because fear clutched at him too.

"That quack was riding a horse yesterday, wasn't he?"

"So what? I'm going on," Baker Bumble looked behind him in the wagon for his box. He felt the bulge where his money belt was hidden under his clothes. "If he's here, let him come. I can handle myself."

"You? You fatsol! You better leave him to me." She took off one of her slippers and held it ready. Her heart thumped wildly as they passed the prancing horse.

122. Then, lying at the side of the road on his stomach in the dense undergrowth they saw a man. He lay with his feet toward them, his rifle pointed ahead. He looked back, somewhat annoyed when he heard the wagon rumbling by behind him.

The man was wearing, not a tall pointed hat, but a cloth cap with a feather in it. Then the two travelers understood why two dead rabbits were dangling from the horse's saddle.

Mrs. Bumble breathed a sigh of relief. Quickly she put her slipper back on her foot.

"See?" said Bumble, also greatly relieved. "See? I told you. You and that quack! It's only a hunter!"

123. On rumbled the wagon. Neither one spoke.

They were both glad to be leaving the last night's troubles behind them. But what further adventures awaited them on the rest of their trip to Northland? The sudden reminder of the clever quack who had tried to steal the box with the secret ingredients threw them both into a gloomy silence.

Yes, they had left him behind. But he could turn up again at any time. Maybe he was spying on them right now without their knowledge.

Now and then Mrs. Bumble cast quick glances into the woods on either side, careful to hide her uneasiness from her husband. And Baker Bumble kept a sharp lookout on the road ahead or looked back over his shoulder, also careful to hide his uneasiness from his wife.

124. "That scheming scavenger!" thought Baker Bumble. "He's spoiling our whole trip!" But suddenly his eyes lit up. A brilliant idea had suddenly flashed into his mind. "Yes, yes! That's what I'll do!" he mumbled to himself, his cheeks glowing.

"What are you going to do?" asked his wife.

"Oh, nothing. I was just thinking out loud."

"You? Think? You'd better keep your mind on the donkey or he'll run away with us again."

The road was growing lighter. Soon they were leaving the gloomy forest and found themselves on a large plain. In the distance, in the golden glow of the setting sun they saw the walls and towers of a small city.

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# Voortman Cookies

TRADITIONAL FAMILY BAKING



## Jean Vanier — In search of the neighbour



by Wilma Vander Schaaf  
C.C. Staff

Jean Vanier, founder of the L'Arche communities, spoke to a full crowd at the Student Union Theatre in Edmonton.

The first L'Arche Home (French word for ark — place of refuge) was founded in 1964 in Trosley, France, when Jean Vanier began to live with two mentally handicapped adults.

Jean Vanier is one of five children born to former governor-general Georges P. Vanier and Madame Pauline Vanier.

After some time in the Royal Canadian Navy, he studied and taught philosophy and theology at the Catholic Institute in Paris. He received his doctorate there in 1960.

The L'Arche was begun by Jean Vanier's commitment to two mentally handicapped men, and grew to not one community, but many communities in various parts of the world. One can become familiar with some of these communities, for instance the one in Trosley, France, by reading a book entitled *Enough Room for Joy*

by Bill Clarke, S.J. I have visited DayBreak, north of Toronto, and one of the L'Arche homes in Calgary. Jean Vanier keeps in contact with these homes which are all founded on a similar philosophy. Jean Vanier had come to Edmonton to meet with other members of the International Federation of L'Arche. L'Arche Association of Edmonton owns and functions in four homes in Edmonton.

While in Edmonton, Jean Vanier gave us an opportunity to listen to his experiences and to learn from him, the source of his deep sense of joy and commitment.

Humble in appearance, his presence unassuming, he held the rapt attention of a great variety of people for more than an hour. Handicapped people, wounded persons — all of us — felt spoken to. "How untrue I am, how far I have to go... How caught up in fears and egoism." Thus began Vanier's speech. He spoke of vulnerability and how we avoid showing it, of division and scapegoats, of self-image and self-imprisonment. Who will liberate us?

The world is divided between those who are motivated by the need to dominate and those who live in involuntary poverty and misery. There are those who have a broken self-image and those who think they are strong. There is something strange in the human heart to cause us to put people aside, to have the need to have scapegoats. Who

will liberate us?

Why is it that often the "normal" people give broken things to the handicapped? Is it the things we don't want that we give to those we don't want to see? "Normal" people are quite sad, burdened, and blinded by their own desires, fears, preventing them from seeing the joy in the mentally handicapped, he said.

Our power and money and material things prevent us from truly giving to a relationship. Yet we may be quite empty inside. Are we frightened by the show of vulnerability and the need for a relationship? Yet the affectiveness of weak people is like that of a child. It asks for a love relationship.

Who will liberate us? We will be liberated by the weak, the ones with a broken self-image, the prisoner, the alcoholic, the scapegoat in our society. The weak need our strength. In our weakness we need their capacity for love and affection. If one really listens to the handicapped, one changes.

Jean Vanier spoke of the power of the Holy Spirit that works powerfully in those who feel the need for that power. The need for faithful friendship is most openly expressed in those who are acutely aware of their own vulnerability and loneliness. Loneliness is one of the greatest sufferings.

How do we seek the liberators? Christ pointed them out to us on numerous occasions. Are

you prepared to start a lasting relationship? How do we respond to those who cry out for someone? "I can't give you answers, I can't help you, but I'd like to walk with you and be your friend."

"Those in search of the neighbour and in search of the liberator need to be held up, confirmed, or they'll soon be burned out. The wounded can do the healing. Touch your own wounds and weakness. Are you exempt from wounds? I am a mixture of life and death, weakness and strength, mortality and life. I need the Spirit. I need lasting relationships."

Jean Vanier also wrote several books; dealing with scripture passages, dealing with fear, love, community and our political and economic structures which reflect our inner fears. Repeatedly, simply and profoundly, Jean Vanier points to the essence of a relationship with Christ and with the neighbour. Those relationships do not stand on our strength.

Books by Vanier: *In Weakness, Strength; Tears of Silence; Eruption to Hope; Be Not Afraid.*

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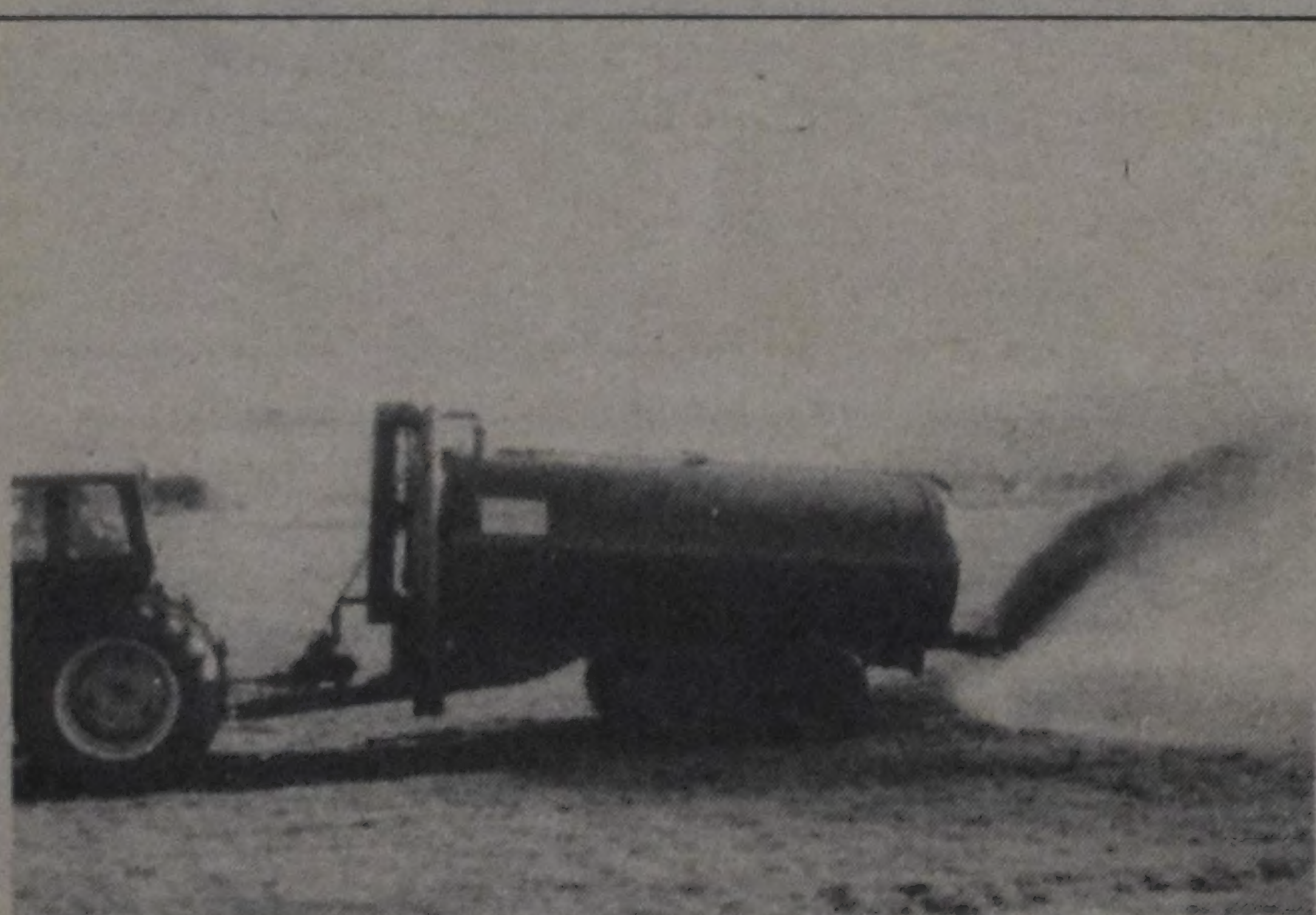
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## Beginnings of a food bank under way

by Wilma Vander Schaaf  
C.C. Staff

A few weeks ago, representatives of agencies who are involved in some type of feeding program in Edmonton's inner city came together to discuss the prospects of setting up a food bank.

The purpose of such a food bank would be to salvage foods that are otherwise wasted and to store them and distribute them among agencies who are now involved in a feeding program.

Some of the agencies that provide meals or food hampers to needy people often purchase the food. They may

not have access to salvage food. On the other hand, farmers, warehouses, brokers, and even supermarkets are dumping foods for various reasons: overproduction, unsaleable but edible culls, damaged cases, mislabelling, discontinued lines, expiring code dates, etc.

One objective of the food bank is to get together those who need the food and those who are dumping it. Bob McCarty, food salvage specialist from the Second Harvest Food Banks (a national food salvage network in the U.S.), came to Edmonton recently to assist in setting up "the first Food Bank in

Canada."

The objective of Second Harvest is to promote the food bank concept in other communities. The U.S. now has 110 food banks which collectively salvage 30 million pounds of food a year. In the U.S., ordinarily 20 per cent of the crops raised are wasted (a total of approximately 137 million tons of food), all while 10 million people missed one or two meals in the last week.

Agencies and interested people grappled with Bob McCarthy on several questions and concerns in a workshop setting on June 17 and 18.

In starting a food bank a few questions need to be asked.

First of all, is there a need for such a clearing house? The answers came quickly. There is a great need for a feeding program in the inner city of Edmonton. Those who face the hungry people everyday need more dependable ways of getting the food as well as a more balanced selection. The farmer present at the workshop spoke of the need to avoid the waste of a great amount of food.

The need was established, now a supportive community had to be available. Ingredients for a successful food bank according to Bob McCarty are, transportation, storage and people. Money (a lot of it) is a

draw-back. Once it runs out and no supportive community has been formed, it will fall apart.

People on both ends of the clearing house system could be involved and be interested in the concept of the food bank. Workers are always needed.

The tasks of educating, publicity, searching for facility and equipment and food distributors, have been assigned.

The beginnings are in place (Edmonton people willing to share time, effort, or ideas with the food bank committee should contact: Bob McKeon at 420-1306).

## History of St. Mary's Food Bank

John van Hengel was a volunteer at a community feeding operation which served daily warm meals to indigents in Phoenix, Arizona. Some of his work involved soliciting food. It soon became apparent that more food was available than was necessary to feed the clientele of that charity. Therefore, John made contact with a number of other community feeding charities and began to share the excess salvage food that he was able to gather.

One day while visiting a social worker, Tony Cornejo, who was involved in providing direct services to the poor, he met one of Tony's clients, Beth Graves, a lady with 13 children and no husband, who had been feeding her family on the throw-away salvage food of a local market. While explaining her success in surviving, she

suggested that others could do the same, and that such food should not go to waste — that a "bank" (warehouse) of some nature should be established where such wasted, but edible, food could be gathered and distributed to the needy. From this, the word "food bank" evolved.

John approached Father Ronald Collotty of St. Mary's Church with the concept, and three days later, Father Collotty called to offer him a building. It seems he had been in contact with a parishioneer

who was losing money on an unrentable business property in the poverty area, and was offering it to the local Franciscan Fathers should they have a use for it. Father Ronald Collotty brought the idea and the available building together, and the marriage of building and concept was consummated.

No funds were available. Thus it was obvious they would have to proceed as volunteers. Father Ronald approached the Parish Council of his St. Mary's Church, and they in turn


offered \$4,000 in seed money to defray expenses for the first year of operation. The food bank received the support of the people of the City of Phoenix, and this money was repaid to the Parish Council at the end of the first year of operation during which time, 250,000 pounds of food was distributed to 32 agencies servicing the poor of the Phoenix area.

A year later, an emergency food box program was

established to fill the needs of families needing immediate food assistance. The success of both programs was soon apparent, a few years later the box program moved into a separate building provided by the City of Phoenix.

In 1973, a board of directors for both the salvage program and the emergency box program was created, and a tax exemption as a non-profit corporation was acquired.

Cont'd on page 10



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## Rehoboth — enough room for all

by Wilma Vander Schaaf  
C.C. Staff

Rehoboth's official opening of its home for the mentally handicapped was an occasion for joy and thanksgiving. With it came a sense of great relief on the part of the hardworking board members who had worked for this goal for so long.

There was indeed much cause for thanksgiving. The addition to the original home, purchased a few years ago, is completed and is now ready to receive its first residents. Eight bedrooms, four bathrooms, and a recreation room have been added to the spacious living-kitchen area. The workshop has also been renovated.

Two staff persons have been hired. Audrie Levsink was hired as resident supervisor. Cam Yates, formerly of Christian Horizons, as executive director.

The opening ceremonies began with flag raising of three flags, the Canada Maple Leaf, Alberta's emblem, and Rehoboth's emblem. Keys were presented to K. Zandbergen, president of the board, by the chairman of the building committee and designer of the building addition, Mr. Dick Bosecke. Various groups and individuals took the oppor-

tunity to say words of congratulations and encouragement. Rev. Alvin Venema for Classis Alberta North; Rev. Dick De Jong for the Canadian Reformed church; Mr. Chris Gould, constituency assistant for Joe Clark; Mr. Herb Kitscherofshi, mayor of Stony Plain with a presentation of flags and a piece of pottery made by a handicapped person; Joe Radstaak for South Side Kiwanis Club, which also raised some money for Rehoboth; Anita Klapwyk for the Edmonton Christian School, presented Rehoboth with a Foosball game. Several Ladies Aid Societies donated

cheques and spoke words of congratulations. The staff persons were introduced. Many words of thanks were spoken for past and present board members.

Opportunity was given for visitors to view the home, to purchase bedding plants at the greenhouse and to talk with staff and board members as well as to fellowship together.

Residents from age 17 and up will soon be accepted. Woodworking will be taught as well as horticulture. Both staff persons have working experience with mentally handicapped, and, to quote Mr.



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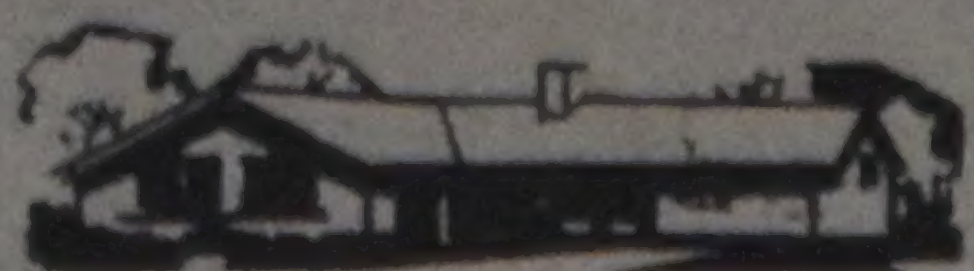
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### History of St. Mary's Food Bank

Today, St. Mary's Food Bank is still totally supported by community donations, and no allegiance to funding agencies.

cont. from page 9

From these rather humble beginnings evolved the bank system in the Sta

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Zandbergen, "wish to work for the glory of God."

The cause for celebration is found in the meaning of the name "Rehoboth." Room has been given for the handicapped and the strong to give to each other in a supportive environment. God gave us the resources and strength to build not only a home but to build a supportive community. But support is always needed — continually. The opportunity arises again, in the physical reality of a completed building and dedicated staff, for the Christian community to make room for the vibrant existence of such a place as Rehoboth.



Far left: Flag raising ceremony, Lenny Zandbergen with Rehoboth emblem. Left: Kasper Zandbergen, pres. of board receives keys from Dick Bosecke, chairman of building committee and designer of addition. Staff persons: Audrie Levsink and Cam Yates. Above: Flag raising ceremony Below: Inside the home



Arizona and ultimately "Second Harvest," which is presently involved in the creation of food banks across the United States with funding support from the Community Services Administration Food and Nutrition program in Washington, D.C.

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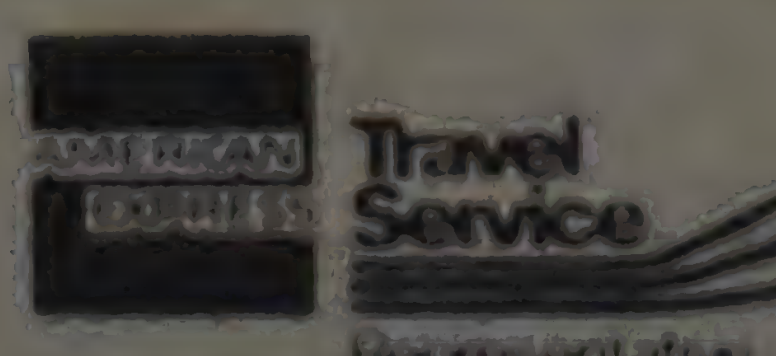
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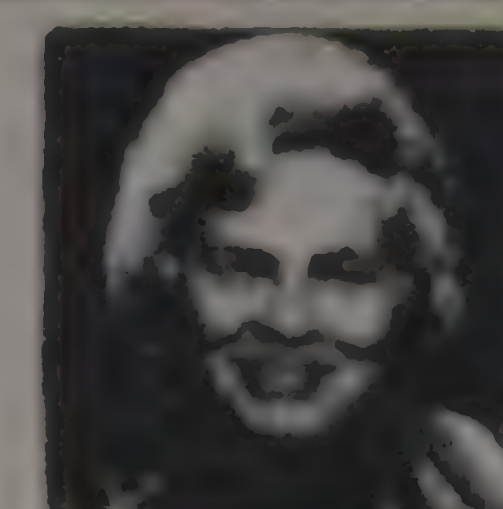
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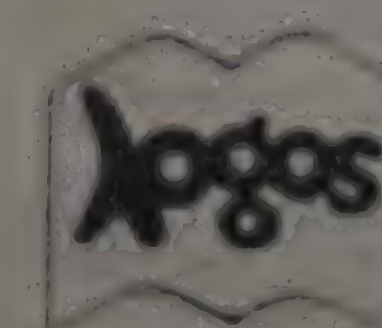
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## Martelaren in Iran (I)

Terwijl in de eerste eeuwen de christenen soms vreselijk vervolgd werden in de landen rondom de Middellandse Zee door een reeks van Romeinse keizers, konden de kerken in Iran (Perzie) zich normaal ontwikkelen. Toen het bekende eerste algemene concilie te Nicea in 325 gehouden werd, vaardigden de kerken van Iran bisschop Johannes af om hen te vertegenwoordigen. De Perzische kerk stond in nauwe betrekking tot de Syrische, zo nauw dat de Patriarch van Antiochie haar beschouwde als tot zijn patriarchaat te behoren. Het eigenaardige was ook dat in de Perzische kerken de Syrische vertaling van de Heilige Schrift werd gebruikt. Toen Constantijn keizer werd zond hij een gezantschap naar Schapur II, de koning van Perzie, met het dringend verzoek om net als hij de talrijke christenen, die er ook in zijn rijk waren, welwillend te behandelen. Shapur II regeerde van 309 tot 380. En onder zijn regering brak er toch (in 343) een grote vervolging van de christenen uit.

Vanwaar deze haat tegen de christenen in Iran? De nationale godsdienst van Perzie was het Zoroastrisme, en tegen het midden van de vierde eeuw ontwaakte een dweepzieke ijver voor deze oude perzische godsdienst omdat heel veel zoroastriaanse priesters christenen waren geworden. Ook waren er voortdurend vijandelijke onderhandelingen en oorlogen tussen de Perzische en de Romeinse heersers. En de zoroastriaanse priesters gaven de schuld daarvan aan de christenen, als zouden zij in het geheim met de Romeinen onderhandelen. Zij werden als landverraders aangeklaagd. Er waren ook veel Joden in Perzie en die kozen de zijde van de priesters, die Zarathoestra's godsdienst nieuw leven wilden inblazen.

Een edict werd uitgevaardigd dat ieder tot de nationale godsdienst moest terugkeren. En elke christen die dit weigerde werd een extra hoge boete opgelegd. Die boete moest worden geind door Simeon, de oude aartsbisschop van Seleucia. Simeon weigerde dit te doen. Toen werd er een tweede edict uitgevaardigd dat alle kerken moesten worden verwoest en alle bisschoppen moesten worden gedood. Simeon en 128 andere geestelijken werden gevangen genomen. Zij werden er van beschuldigd dat zij de belangen van Perzie aan de Romeinen hadden verraden. Simeon moest voor de koning verschijnen. De bisschop verdedigde met grote vrijmoedigheid de christelijke godsdienst. De koning kon het niet uitstaan dat Simeon met zoveel vrijmoedigheid sprak. Hij beval Simeon voor hem neer te knielen. Simeon kon dit echter niet doen omdat het de schijn zou geven alsof hij de koning aanbad, en zijn geloof verzaakte. Toen zei de koning dat als Simeon niet voor hem knielde, alle christenen in het Perzische rijk zouden worden omgebracht. Simeon weigerde beslissend. Hij werd teruggebracht naar de gevangenis en toen hij met zijn medegevangenen en niet op de wijze der Perzen de zon wilden aanbidden, werden ze allen onthoofd.

Zarathoestra (Zoroaster) was in 599 voor Christus geboren, en stierf in het jaar 522, zodat hij 77 jaar oud geworden is. Hij leefde na de deportatie van de tien stammen, ongeveer in dezelfde tijd als Ezechiël en Daniel, terwijl Jeremia zijn oudere tijdgenoot was. Het is dus heel goed mogelijk dat hij contact gehad heeft met de Joodse religie. Toch bestaat er onder de Iranologen verschil van mening over het karakter en de inhoud van zijn prediking. Het is nl. heel moeilijk uit te maken, schrijft prof. Dr. H. Bergema, welke gedeelten van de Avesta, het heilige boek van deze godsdienst, van Zarathoestra zelf afkomstig zijn. Het hangt er dus maar van af wat men aan Zarathoestra toeschrijft en wat niet.

Het is wel zeker dat Zarathoestra een eengodendom heeft gepredikt, verbonden met een hoogstaande ethiek, al droeg dit eengodendom bij hem dan ook een heel sterk dualistisch karakter omdat hij naast de ene god, die Ahoera Mazda werd genoemd, ook het eeuwig bestaan van een 'verdervende geest' leerde. U komt de naam van Zarathoestra of Zoroaster nog al eens tegen in de geschiedenis. 11 juli werd er nog een gebed van Zoroaster afgedrukt in de *Toronto Star*, dat gebruikt moest worden als een substituut gebed voor het Onze Vader dat tot dusver bij de opening van de lessen der Openbare School werd opgezegd. Het gebed luidde: „Een goede gedachte te denken, een goed woord te spreken, een goede daad te doen is goed. Het is het beste wat u kunt doen. Het brengt eeuwige gelukzaligheid. Eeuwige gelukzaligheid is het deel van hen die de deugd zoeken terwille van de deugd zelf!”

Het Mazdeïsme of Zoroastrisme was de staatsgodsdienst in Perzie. De strenge handhaving daarvan in de vierde eeuw veroorzaakte gruwelijke vervolging van de Christenen.

J. VanHarmelen

## PERSOVERZICHT

- Op 1 juli vierde Canada met een hoop hoopla haar honderd-en-dertiende verjaardag. Net op tijd werd bij wet „Oh Canada” tot ons officiële volkslied verklaard, en net op tijd voor al de feestvreugde kwam Trudeau terug uit Europa.

- In Alberta werd de huur-kontrolle opgeheven. De huurbazen en huisjesmelkers waren er natuurlijk als de kippen bij en overal in de provincie gingen als bij toverslag de huren omhoog.

- Het botert de laatste tijd niet zo goed tussen de Westerse geallieerden. De Fransen zijn geneigd om wat water bij de Afghanistan wijn te doen. De Duitsers zijn niet al te zeker over verdere bewapening met kernraketten. Holland en België zitten zo'n beetje op de wipstoel en alleen de vrouw in het ambt in Engeland geeft onomwonden verklaringen van solidariteit met Amerika. De West-Duitse kanselier Schmidt nam toch gedurende zijn bezoek in Moskou geen blad voor zijn mond toen hij zich met afkeuring uitsprak over de Russiese bezetting van Afghanistan. De Russen zaten er wat mee om handen en Schmidt's toespraak werd niet in het officiële Russiese staatsblad Pravda gepubliceerd. De Russen, op hun beurt, reageerden heftig met toezeggingen dat ze niet zouden toelaten dat het huidige regiem in Afghanistan ten val zou komen.

- In de Veiligheidsraad van de Verenigde Naties werd een resolutie aangenomen waarin Zuid Afrika veroordeeld werd voor militaire akties in Angola. Twee weken geleden veroordeelde de Veiligheidsraad de rassen politiek van Zuid Afrika.

- De Paus was weer in Zuid Amerika. Dit keer in Brazilië waar veel priesters tot over hun hoofd in de politiek zitten. De zogenaamde „be-

vrijdings-theology” die zich aan het Marxisme verwant komt daar vandaan. De Paus heeft het niet zo erg op met priesters in de politiek. „De kerk,” zo zei hij, „kan niet herleid worden tot alleen maar een sociaal-politiek lichaam. Maar iedereen die iets van de Bijbel begrijpt weet dat de kerk zich niet stil kan houden in het aanzien van sociale ongerechtigheid. Onze ouwe Abraham Kuyper had het nog niet zo gek bekeken met zijn anti-revolutionaire partij. Daarin ging de kerk als orgaan te werk tegen ongerechtigheid.

- De vrouw in het ambt in Engeland gaat hardnekkig door met haar anti-inflatie politiek. Men schat dat tengevolge van haar bezuinigingsmaatregelen zo ongeveer achttien honderd mensen per dag in Engeland werkeloos worden. De vakvereniging van automobiel werkers hier heeft een andere oplossing. Zij stelt een twee-en-dertig uren werkweek voor met pensioengerechtigheid na vijf-en-twintig dienstjaren.

- De VanAgt regering in Nederland kwam net met de hakken over de sloot in een motie van wantrouwen gericht tegen de weigering van de regering om economiese represailles uit te oefenen tegen Zuid Afrika. VanAgt overleefde de motie van wantrouwen met twee stemmen.

- En hou je hart maar vast: Margaret Trudeau gaat weer toespraken houden. In een jurkje dat van boven en van onderen nogal flink open was sprak ze in Athabasca in Alberta waar de inwoners dertig dollar hadden betaald om naar haar te luisteren. Gelukkig was het voor een liefdadig doel anders hadden ze het geld net zo goed in de sloot kunnen gooien.

- Onze zus-lief is over uit Holland en we moeten op tijd eten zodat ik hier maar eindig.

Carl D. Tuyl

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## De constitutie van Canada

door Ben Malkin

**CANADIAN SCENE** — De hedendaagse discussie om de BNA Act te veranderen is niet zozeer of de Eerste Minister stappen wil nemen om dat te doen als een kwestie of de premiers van de provincies voldoende overeenstemming kunnen bereiken om een vernieuwing van de Grondwet mogelijk te maken. Ze proberen dat nu al 12 jaar, en tot nu toe zonder succes.

De Grondwet van Canada is een merkwaardig document in die zin, dat het niet een Constitutie is volgens de normale betekenis, maar een statuut. En bovendien is het dan nog een statuut dat door een buitenlandse regering — in dit geval, de Engelse — is aangenomen; zodoende is de British North America Act geen Canadese, maar een Engelse wet.

Als Canada de BNA Act wil wijzigen, moeten beide Kamers van de regering een gemeenschappelijk verzoek aan de Britse regering richten, die dan de wijziging kan uitvoeren. De laatste wijziging

van dien aard heeft in 1966 plaatsgevonden, toen Canada de BNA Act veranderd wilde hebben zo dat de federale regering uitkeringen kon betalen aan overlevenden, onder het Canada Pension Plan. Voordat die wijziging van kracht was, vielen pensioen-uitkeringen aan overlevenden uitsluitend onder provinciale rechtsbevoegdheid.

Het feit dat men een verzoek moet indienen bij een buitenlandse regering om de Canadese Constitutie te wijzigen, is al vaak bekritiseerd als een overblijfsel uit Canada's koloniale verleden. Eerste Minister Trudeau uitte deze kritiek vijf jaar geleden, toen hij een nieuwe ronde van onderhandelingen over de Constitutie opende, en zinspeelde toen op de mogelijkheid dat de federale regering zelfstandig stappen zou gaan nemen om de BNA Act terug te brengen naar Canada.

Maar het struikelblok voor zo'n onderneming is altijd dat de provincies er op staan dat er eerst overeenstemming moet zijn over een wijzigings-

formule, waarin de provincies ook een stem zouden moeten hebben, voordat de BNA Act een Canadese wet kan worden. De redenering is vrij eenvoudig. Als de BNA Act een Canadese wet wordt zonder wijzigingsformule, is het gewoon weer een federaal statuut en zou hij, theoretisch tenminste, door de federale regering alleen kunnen worden gewijzigd. Dat zou aan de federale regering de macht geven om de Grondwet naar believen te wijzigen, mogelijk tot nadeel van de provincies, wier invloed zou kunnen worden beknot.

In een serie constitutionele onderhandelingen die in 1968 waren begonnen, was men bijna tot overeenstemming gekomen over een wijzigingsformule tijdens de vergadering in Victoria, B.C. in 1971. In zaken betreffende de provincies zouden de grotere provincies, zoals Ontario en Quebec, elk een recht van veto hebben over een voorgestelde wijziging. De kleinere provincies zouden, tezamen, ook het recht van veto hebben. Deze formule

werd goedgekeurd door alle provincies behalve Quebec; die provincie, onder Premier Robert Bourassa, zei dat hij alleen zou meedoen als hij verzekerd kon zijn volledige zeggenschap over sociale aangelegenheden - kinderbijslag, pensioenen en dergelijke. Op daarop volgende conferenties ging dat elke keer precies eender.

Deze vergaderingen zijn nu handels-bijeenkomsten geworden. Er was altijd wel een provincie die een wijzigingsformule niet kon goedkeuren tenzij hij eerst bepaalde rechten kreeg - volledige controle over natuurlijke rijkdommen en de opbrengst daarvan, of volledige zeggenschap over immigratie (een object van Quebec).

Intussen heeft men een soort on-officiële formule gevolgd om grondwets-wijzigingen in te voeren. Als het gaat om zaken die alle provincies aangaan, zoekt men eerst unanieme instemming van de provincies. Zo ging het met de uitbetaling aan overlevenden. Als er

slechts enkele provincies bij betrokken zijn, zoekt men alleen hun instemming. Artikel 16 van de BNA Act zegt: „Ottawa zal de zetel van de regering zijn,” maar met instemming van Ontario en Quebec, de provincies die er direct bij betrokken zijn, zijn verscheidene federale ministeries naar Hull verhuisd zonder dat men de moeite genomen heeft om de Grondwet te veranderen.

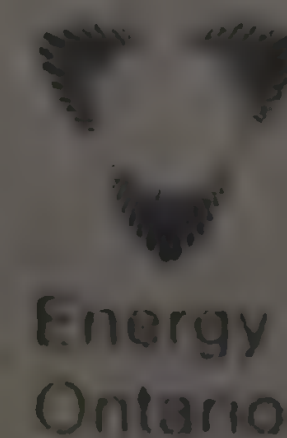
In zaken die alleen de federale regering aangaan, gaat de federale regering eenzijdig te werk. Een tijdje lang nam men aan dat de federale regering eenzijdig de structuur van de Senaat kon veranderen, maar de provincies protesteerden zo krachtig tegen dat voorstel, dat men het plan liet varen. In theorie zou alleen de federale regering aan het Britse Parlement kunnen vragen om de BNA Act terug te brengen naar Canada, maar ook hier zou het protest dat men van de provincies kan verwachten deze handelswijze vermoedelijk politiek onmogelijk maken.



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Ontario



Ontario

Ministry  
of Energy  
Hon Robert Welch  
Minister



# A Questionnaire on Dutch Immigration

Please take some time this weekend to help us with the production of a book on Dutch immigration to Canada. Only you know the facts about your family's immigration history. Your contribution is needed, and so is that of hundreds of others who share the same roots. Please complete and mail to:

**Knight Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3.**

1. In which community do you now live?  
Prov \_\_\_\_\_
2. How many other Dutch-Canadian families live in your community?  
☐ 1-10    ☐ 11-50    ☐ 51 or more
3. When did you or your parents move to Canada?  
Year \_\_\_\_\_
4. What was your age when you came to Canada?  
Age \_\_\_\_\_  
☐ Check if you were born in Canada. Year: \_\_\_\_\_
5. How old are you now? Age: \_\_\_\_\_
6. What was the age of your father when he immigrated? \_\_\_\_\_
7. What was his first occupation in Canada?  
\_\_\_\_\_
8. What is your occupation now? \_\_\_\_\_
9. What was your occupation before coming to Canada? \_\_\_\_\_
10. In what community did you, or your family, first settle in Canada?  
Prov \_\_\_\_\_
11. What is the approx. distance from this community to where you live now?  
☐ less than 50 Km.    ☐ 50-300 Km.    ☐ 300-1000 Km  
☐ over 1000 Km
12. Why did your family settle there?  
☐ relatives were there.    ☐ job sponsor  
☐ friends were there    ☐ church  
☐ half-way house for immigrants    ☐ other
13. What church denomination are you a member of? \_\_\_\_\_
14. What civic or political organization(s) are you a member of? \_\_\_\_\_
15. What civic or political organization(s) did you belong to before coming to Canada? \_\_\_\_\_
16. What church did you (or your family) belong to before coming to Canada? \_\_\_\_\_
17. In what community did your family live before coming to Canada? \_\_\_\_\_  
Prov \_\_\_\_\_  
Country (if other than Netherlands): \_\_\_\_\_
18. What was the size of the family that migrated? \_\_\_\_\_ children
19. Did any children remain at that time, outside of Canada?    ☐ Yes    ☐ No  
If yes, how many? \_\_\_\_\_
20. Did any members of your family move away from Canada?  
☐ Returned to Netherlands  
☐ Moved to U.S.  
☐ Moved elsewhere? \_\_\_\_\_

21. Why do you think your family moved to Canada? (you may check more than one)  
☐ Dutch bureaucracy, taxes, military draft  
☐ Lack of housing, shortage of land in Netherlands  
☐ Threat of Communism following World War II  
☐ To start own business (agriculture, retail, professions)  
☐ To provide children with greater opportunities  
☐ To get a new start after personal, family or financial difficulties  
☐ Other (please give details) \_\_\_\_\_

22. What is the language you feel most comfortable with?  
☐ English    ☐ Dutch    ☐ Frisian    ☐ French
23. How many years of Dutch schooling did you have? \_\_\_\_\_
24. How many years of Canadian schooling have you had? \_\_\_\_\_
25. Is Dutch conversation still used in your home?  
☐ Often    ☐ Sometimes    ☐ No
26. Have you read any Dutch book or periodical in the last year?    ☐ Yes    ☐ No
27. Have you read any book about The Netherlands (in whatever language) in the last year?  
☐ Yes    ☐ No
28. Have you returned to The Netherlands for a visit?  
☐ No    ☐ Yes. How often? \_\_\_\_\_

**For those who immigrated as adults to Canada**

(Write in Dutch or English)

29. Name of ship, or carrier: \_\_\_\_\_  
Date of arrival: \_\_\_\_\_
30. How did you feel when you left The Netherlands?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
31. What were you most glad to get away from?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
32. What were your first reactions upon arrival in Canada?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

33. What was your greatest disappointment during your first years in Canada?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
34. What did you admire or like most about Canada during your first years?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
35. What did you miss most about The Netherlands during the first year?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
36. Have you ever wished you had never immigrated?  
☐ Yes    ☐ No  
Why \_\_\_\_\_
37. Looking back on your years as a Dutch immigrant in Canada, what are you most grateful for?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
38. List your name, address and phone number if you (please check one)  
☐ have an unusual experience to share  
☐ have photo(s) of your early years in Canada that may be worth publishing.  
☐ have a diary, letters or other documents that will help make this history more interesting.

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

PHONE: \_\_\_\_\_







# Classified Advertising

## ANNIVERSARIES

On July 25, 1980, the Lord willing, we hope to celebrate the 55th Wedding Anniversary of our dear parents and grandparents,

**TRYNCO and JANTJE LINKER**  
(nee v.d. Veen)

Happy Anniversary Mom and Dad. Opa and Oma, from your nine children and thirty-six grandchildren. May the Lord continue to be with them and bless them for each other and us.

Dien & Dirk VanKampen, Janet, John, Anita — London, ON  
Harry & Marie Linker, Janette, Ted, Joyce, Marion, Donald — Strathroy, ON

Klaas & Patsy Linker, Terry, Melinda, Janice, Allen — Strathroy, ON

Jean & Dick de Ruiter, Richard, Patrick, Jeffrey — Simcoe, ON  
John & Helen Linker, Andy, Brian, Carl, Douglas — Strathroy, ON

Ann & Jack Feddema, Rick, Ken, Judy, Anita, Cathy — Strathroy, ON  
Jo-Anne & Tom Abma, Kevin, David, Cheryl, Valerie, Steven — Niagara-on-the-Lake, ON

Bart & Tina Linker, Melinda, Lisa, Danny, Sheila — Strathroy, ON  
Henry & Ann Linker, Ron, Laurie — Strathroy, ON

Open House on July 25 at Westminster Christian Reformed Church from 2:00 to 4:30 p.m. Best wishes only.

Home address: Trinity Tower, Apt. #405, 7900 McLaughlin Rd. South, Brampton, ON L6V 3N2

1935 1980  
Zwartemeer Lindsay, ON  
July 20

With joy and thankfulness to our Lord, we are happy to announce the 45th Wedding Anniversary of our parents,

**GRIETJE and JAN LUCHIES**  
(nee De Wolde)

Siebe & Carol — Bowmanville  
John & Alice — Edmonton, AB  
Bill & Betty — St. Catharines  
Ep & Marion — Lindsay  
George & Anna — Thunder Bay  
Margaret & Hank — Lindsay  
Hennie & Mike — Lindsay  
Betty & Mike — Cobourg  
John & Sandra — Brampton  
Cecil & Carol — Surrey, BC  
Mina & Jan — Zwartemeer Drenthe, Holland

Richard & Kathleen — Lindsay  
Doris & Harry — Lindsay  
Andy — Lindsay  
Cathy — Lindsay  
Wayne — Lindsay  
Love from 34 grandchildren.

An open house will be held on July 18, 1980 from 8 till 10 p.m. at the Lindsay Chr. Ref. Church, 208 Angeline St., Lindsay, ON. Best wishes only.

2 Colborne, Apt. A. #302, Lindsay, ON

1955 1980  
St. Thomas  
July 9

With joy and thankfulness to our Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

**TOM and JEANETTE (NETTY)**  
VERSTEEG (nee Klein Deters)

We pray that the Lord will bless and continue to keep them in his care. Love from their children:  
Glenn & Anita  
Linda  
Jeanette  
37 Dyer St., St. Thomas, ON.

## OBITUARIES

On June 19, 1980, our Lord suddenly called home to be with him,

**B. MUDDE**

Our prayers are for sister Mudde and her children. May the God of all grace, comfort and sustain them in their loss of husband and father. Bible Society of the First Chr. Ref. Church, Barrie, ON.

## OBITUARIES

On June 14, 1980, the Lord took unto himself his beloved child, our dear sister and aunt, great and great-great aunt.

**GERRIDINA JOHANNA BEKEBREDE**

in her 77th year.

Brothers:

Gerret & Henderika Bekebrede — Amsterdam

Hendrik & Annie Bekebrede — Sasenheim

Sisters:

Maartje Goedknegt Bekebrede — Amsterdam

Johanne & Dirk Hoogendoorn — Collingwood, ON

Nieces and nephews in The Netherlands and Canada

Funeral services were held on June 17, 1980, in the Chr. Ref. Church, Collingwood, ON at 1 p.m. Rev. Henry Gunnink officiated. Burial took place at Greenwood cemetery in Orangeville at 3:30 p.m.

Address: D. Hoogendoorn, Hwy. #26, R.R.#2, Collingwood, ON L9Y 3Z1.

On June 23, 1980, the Lord took unto himself, my dear wife, our dear mother, grandmother and great-grandmother,

**JOHANNE ADRIANA HOOGENDOORN** (nee Bekebrede)

in her 72nd year, after a blessed marriage of 46 years.

Dear wife of Dirk Hoogendoorn

Dear mother of:

Jo & Gerry Talsma — Orono

Cor & Elly Hoogendoorn — Grand Valley

Dirk & Wilma Hoogendoorn — Orangeville

Gerry & Trix Hoogendoorn — Delta, BC

Neeltje & Rudi Smit — Collingwood

Piet & Lorna Hoogendoorn — Grand Valley

Henk & Wendy Hoogendoorn — Grand Valley

24 grandchildren

1 great-grandchild

"I am the resurrection, and the life, he that believeth in me, though he were dead, yet shall he live" (John 11:25).

Funeral services were held on June 25, 1980, in the Chr. Ref. Church, Collingwood, ON. Rev. H. Gunnink officiating. Interment in Greenwood Cemetery, Orangeville, ON.

Home address: D. Hoogendoorn, Hwy. #26, R.R.#2, Collingwood, ON L9Y 3Z1

On Monday, June 9, 1980, the Lord in his wisdom, unexpectedly took home our grandson, nephew and cousin,

**EDWIN CAPPON**

at the age of 19 years. Our comfort for his parents Helen and John Cappon and his brothers Ken, Steve and David is Psalm 121:2: "My help comes from the Lord who made heaven and earth."

Mr. & Mrs. Benne De Jong — Wyoming

Tena & John Geerts — Wyoming

Jake & Hazel De Jong — Wyoming

Marge & Peter De Vries — Burlington

Wynne & Gerald Vandezande — Toronto

Jess & Tom Posthumus — St. Catharines

Betty & Pete Mostert — Ottawa

Mary & Sy Wassenaar — Toronto

Al & Elaine De Jong — Chatham

Willia & Henry Westendorp — Hariston

Ida & Henry Lunshof — Meadowvale

Nancy & Garry De Boer — Toronto

Lillian & John Buesink — Hamilton

and 33 cousins

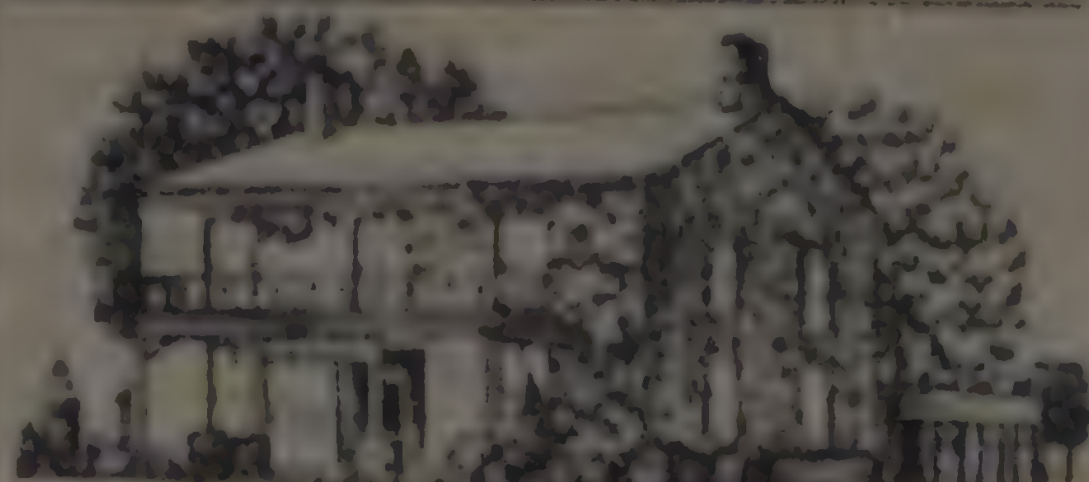
Share your news  
with our  
C.C. readers!

## OBITUARIES

The consistory and congregation of the Ebenezer Chr. Ref. Church of Jarvis extend their deepest sympathy to the Herrewynen family in the loss of their husband, father and grandfather.

**JACK HERREWYNEN**

He was caretaker of our church for many years. His presence is greatly missed but we know he is now serving his God and Saviour in heaven.



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Christian Funeral Director

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London, Ontario



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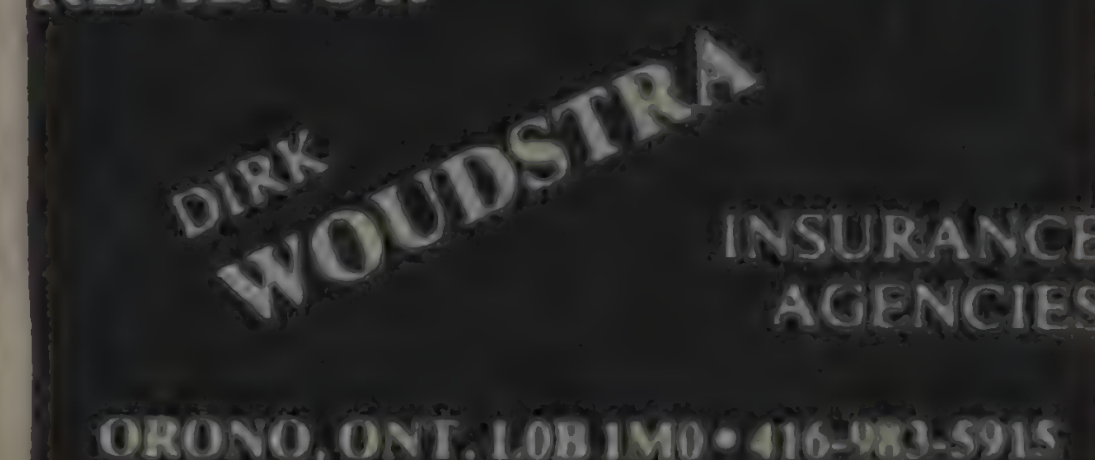
and ask for Keith Miller

774-4077 (Evs.)  
or Gord Gray  
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774-4611 (evgs.)

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**WOODSTOCK:** The Maranatha Chr. Ref. Church of Woodstock is in need of pulpit supply for the following Sundays: **August 17, August 24 and September 7.** If you can help out please write: Maranatha Chr. Ref. Church, P.O. Box 723, Woodstock, ON, or call: Mr. J. Schut (519) 537-3970, Mr. A. Knibbe (519) 537-7388.

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**Big Cedar Estates**

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# Classified Advertising

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a christian political organization, is looking for someone who can work well with other people as part of a team. The position is a full time secretarial one, beginning **August 25, 1980**. Good typing skills are essential, as well as a knowledge of spelling, grammar and punctuation. Responsibilities will include reception, correspondence and general secretarial tasks. This position offers opportunity for personal initiative and responsibility in a variety of areas.

For information contact:

**CJL Foundation,  
229 College Street, Toronto, ON M5T 1R4.  
(416) 979-2443.**

**WANTED:** married man, experienced with cows and machinery for a dairy farm to share herd responsibilities. Start immediately. Home provided. Call: (604) 832-6815, collect, or write: Waby Brook Farm, R.R.#1, Enderby, B.C. V0E 1V0.

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**HOUSEKEEPER:** required for elderly gentleman in Listowel; modern home, no heavy work; must speak Frisian and/or Dutch. Write: Mrs. Douwe Soepboer, 6 Dorland Drive, Stratford, ON N5A 5C8 or telephone: (519) 271-5626.

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**WANTED:** Boarding room or (unfinished) apartment near Fanshawe College in London, ON, as of September. Also wanted, is a male roommate. Contact: Gord Van Geest, 376 Lake St., Grimsby, ON L3M 1Z8. Phone: (416) 945-4748.

## TEACHERS NEEDED

**THUNDER BAY:** The Thunder Bay Christian School is in need of a **Teaching Principal** for the 1980-81 school year. Please send applications to: Chris J. Grootenboer, secr., R.R.#1, Murrillo, ON P0T 2G0. Telephone: 807-935-2778.

## TEACHERS NEEDED

### Pacific Christian School (formerly Saanich Christian School)

needs an additional  
**TEACHER FOR GRADE 6,**  
because of enrollment pressures.

Send applications, including all pertinent information and have 3 letters of reference, sent by registered mail to:

**Bob Reitsma, chairman, Education Committee,**  
406 — West Burnside Rd., Victoria, BC V8Z 1M2.  
Phone: (604) 383-2096.

**GRANDE PRAIRIE:** The Grande Prairie and District Christian School requires an **elementary grades teacher** to fill a vacant position for the new term. This is an extremely challenging position, and preference will be given to a teacher with at least one year of experience after graduation. Applications can be sent to: John Zylstra, Box 191, Sexsmith, AB T0H 3C0. Phone: 568-4104.

**CALGARY:** The Calgary Christian School has an opening for a junior high **FRENCH TEACHER**, either part or full time. Contact: U. Haasdyk, principal, for further information, at (403) 242-2896 or home (403) 249-1337.

## RECREATION

**MOTOR HOME FOR RENT:** \$225.00 per week plus 15 cents per mile. Sleeps 6. Toronto area. Phone: 453-2048.

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**HOUSE FOR RENT:** 1 mile off 400. North of Toronto. 25 minute drive from 401. Call 416-775-2052.

## CHURCH SERVICES

**LISTOWEL:** Orthodox Chr. Ref. Church in Listowel, worship service at Orange Hall, Maitland St. North, 10 a.m. and 2:30 p.m. Rev. C. Bronsveld. Phone: 291-2194.

### The Ontario CRC Extension Fund, Inc.

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## World Consultation reaches half way mark

**PATTAYA, Thailand** — National, racial and cultural differences surfaced early in the gathering of 650 participants and 250 assistants, observers and guests from 87 countries at the Consultation on World Evangelization (COWE). They came to Pattaya, June 16-27, to discuss how to reach the world's three billion non-Christians with the Christian Gospel.

Arguments came in the mini-consultations held on such subjects as reaching Marxists, secularists, Hindus, Buddhists and Jews. But as the first week's meeting ended, it was becoming evident from emerging first draft reports that the need for world evangelization overshadowed the differences between individuals on how to achieve it.

Stan Izon, COWE Communications Director, said, "I've watched these people come with solid work behind them, knowing their field, yet willing to cooperate with each other rather than compete. They have a higher call than their own pet projects or regional interests. I'm convinced that God is going to honour this."

The same point was underlined by Thomas Wang, a Hong Kong based Chinese, who said, "We carry our own way of life with us, but the essential elements of the Gospel transcend all cultures. The Gospel is all-encompassing. It is for every tribe and people of the world."

Wang, nonetheless, addressed himself also to the particular issue of reaching the Chinese who, he pointed out, constitute the largest single element of the human race, totaling about one quarter of the world's population. "Today at this Thailand Consultation," he stated, "We rejoice that the silence has been broken. Government strictures against public worship have to some extent been relaxed. We now find thousands upon thousands of Christians courageously confessing that Jesus Christ is Lord."

Veteran China-watchers, continued Wang, believe that "We stand today on the threshold of the greatest ingathering into Christ of the Chinese people this world has ever known," after the Gospel has been brought to what Wang called, "the forgotten and hidden peoples of this generation."

Another Asian view came from Saphir P. Athyal from India, COWE Programme Director. He suggested that while the West had made advances in the East, first in military conquest, then through technology and science, the East has been penetrating the West "through a pantheistic view of the world, deification of man, and mysticism permeating society at large."



# EVENTS

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Seats are still available on RACOM's popular Orient tour from Oct. 30 to Nov. 17. The tour includes visits to Japan, Korea, Taipei, Hong Kong, the Philippines, and Hawaii. Like all of the RACOM tours, this one will focus on broadcast missions.

Tour members will meet Back to God Hour personnel and see broadcast facilities which beam the Word of God throughout the Orient. Those touring will also see the work of Christian Reformed World Missions and CRWRC in this part of the world.

Cost of the tour is \$2556 (from Chicago) and includes all transportation costs, deluxe hotel accommodations, two meals daily, and all extras such as tips, entrance fees, and baggage handling.

If interested in traveling to the Orient with other friends of The Back to God Hour, call or write:

Mr. Ed Schierbeek, RACOM Associates  
Box 424-B, Holland, Mich. 49423  
Phone: (616) 392-6969

## LET'S PLAY CHESS

Editor: Pete Layer

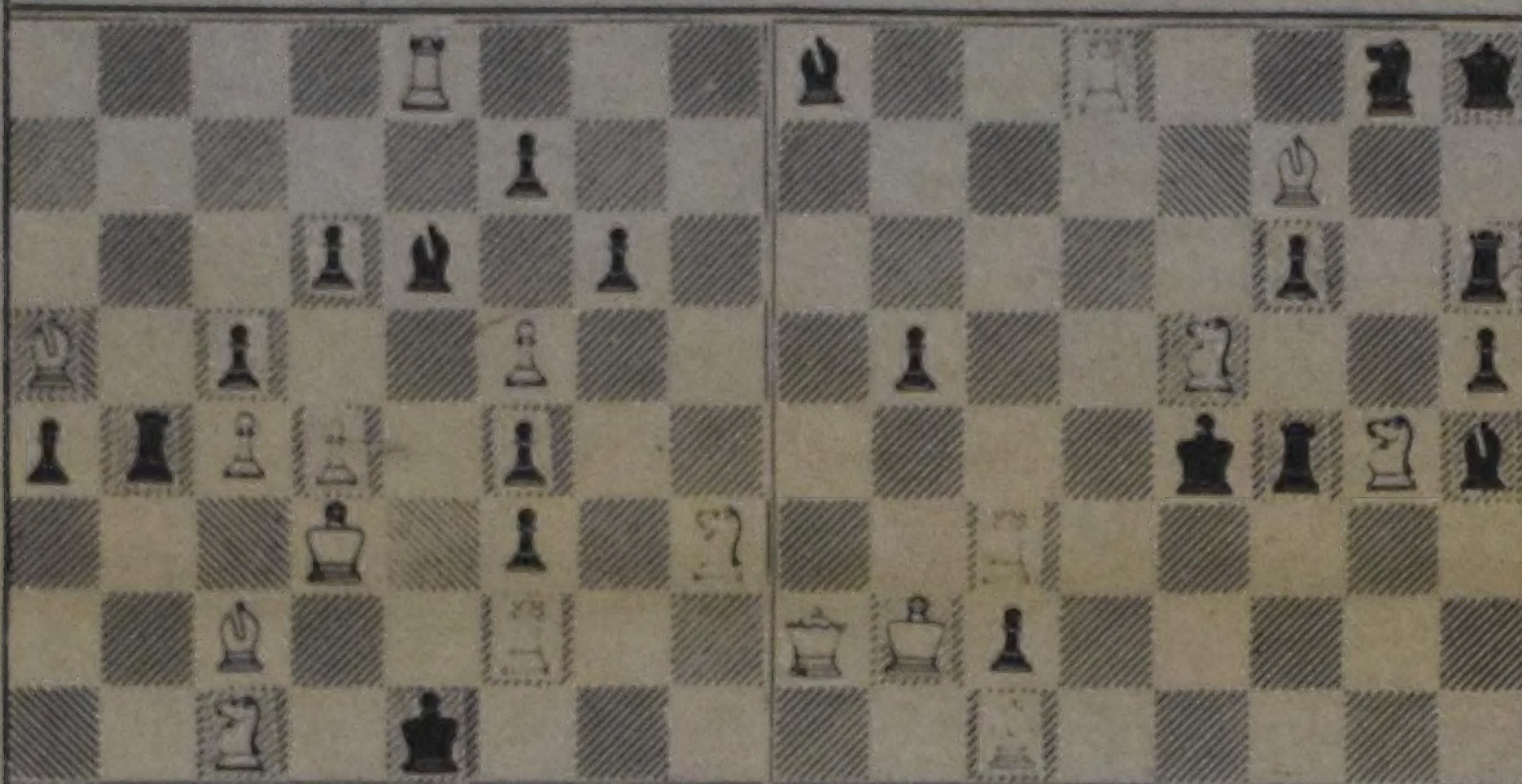
SECOND SERIES OF PROBLEMS IN SUMMER

#838  
A.P. Keirans,  
Russia, 1947

10

#839  
V.F. Rudenko,  
Russia, 1965

11



10

8

3-mover 3pts.

2-mover 2pts.

### Comments

- Most of White's pieces are tied up in #838, restricting the movement of the Black King. Some others are preventing checks by Black. Can you see how Black must be mated? It still will be a bit tricky to find the correct combination. I hope you will enjoy it. The key is sufficient, to save you some time.
- There are many moves to choose from in #839. Please give the Key and Threat, if any.
- The deadline for this series is September 20, 1980 for all solvers. Have a good holiday and be sure to take *Calvinist Contact* along!

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# Calendar of Events

### Ontario

- Aug. 1-4 The 1980 AACS Family Conference will be held August 1-4 at Niagara Christian College, Fort Erie, focussing on the theme of The Gospel of Creation. Lectures, subgroups, worship, and lots of fellowship with hundreds of other Christian families. Registration materials: AACS, 229 College St., Toronto, ON M5T 1R4, or phone: (416) 979-2331.
- Sept. 6 Y.E.S. Conference, Saturday, Sept. 6, 1980, Meadowvale Community Christian Reformed Church, Toronto, ON. Theme: "What Child Is This." Guest speaker, Mrs. Lorie Kok will speak on those energetic eights to those trying twelves. Plus many more workshops. All youth leaders are invited to attend. For more information and registration forms please contact the Y.E.S. Office, 1008 Bathurst St., Toronto, ON.
- Oct. 18 Annual meeting of the Committee for Justice and Liberty in Toronto. Speaker: Wilbur Sutherland, former executive director of Inter-Varsity Christian Fellowship.

Lakewood Christian Conference Grounds: (near Sarnia, ON)

- July 12: Senior Citizens Day (Dutch), from 10 a.m. - 5 p.m. with Rev. H. Vander Windt. Supper served.
- July 18-20: Youth weekend with Rev. W. Smedes and music by "Anthem."

### Alberta

- Aug. 10-17 Edmonton, Billy Graham Crusade.
- Aug. 26-28 Professor Karl Hochreither from Berlin, West Germany, a master choral conductor, is giving a choral workshop for all choral directors and members at The King's College, Edmonton, AB. Full days of choral rehearsals are planned, ending in a public recital. Contact the college for more details.

Mr. Houtman of Christian Stewardship Services plans to be in: Alberta — July 2-16  
He is available for personal visits.

### British Columbia

- Aug. 2-4 Bulkley Valley AACS Family Conference at Pine Crest Resort, 25 miles east of Smithers, BC. Speaker, Rev. J. Hielema on the topic: "Faith and its problems." For more information phone: 847-3958.

### Miscellaneous

- July 20-24 Dallas, Texas. Christian Booksellers Association annual meeting.

## NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri. July 18	Wed. July 16	Fri. July 11-10a.m.	Thurs. July 10-10a.m.
Fri. July 25	Wed. July 23	Fri. July 18-10a.m.	Thurs. July 17-10a.m.
Fri. Aug. 1	Wed. July 30	Fri. July 25-10a.m.	Thurs. July 24-10a.m.

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### MANITOBA:

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Missions

Missions in a changing world

**Contemporary Missiology: An Introduction** by J. Verkuyl, translated and edited by Dale Cooper; published by William B. Eerdmans Publishing Co., Grand Rapids, Michigan; in Canada: by Oxford University Press, Don Mills, Ontario, 1978; 414 pages, clothbound; price: \$17.95 (Can.) Reviewed by Rev. Johan D. Tangelder, Strathroy, Ontario.

Since 1954, the publication date of Dr. J.H. Bavinck's monumental study *Introduction to the Science of Missions* (Inleiding in de Zendingwetenschap), many vast changes have altered mission thinking and practice. Bavinck's book reflects postwar experiences, the end of colonialism, and the struggle of North American and European churches with new world conditions. In the 1950s, missions went in one direction only, from the West to the other continents. Today some African and Asian nations are sending their own missionaries. Some even go to North America and Europe. Third World nations have a growing influence on world affairs. The oil producing nations draw our attention to Middle East politics. The resurgence of Islam fundamentalism; the powerful ideologies, nationalism, communism and socialism must be reckoned with. Today the "home front" is everywhere.

This new era calls for the rethinking of missions. Verkuyl has

written his study to help the church reflect on missionary practices in all six continents. However, he concentrates on Asia, Latin America, the Caribbean and Pacific areas. In doing this, he doesn't intentionally neglect to mention the need for mission work in Europe. He recognizes the spiritual needs in Europe created by secularism, humanism and practical atheism.

In 15 chapters, Professor Verkuyl considers the science of missiology. He defines missiology as, "the study of the salvation activities of the Father, Son, and Holy Spirit throughout the world geared toward bringing the kingdom of God into existence." And its goal is "to become a 'service station' along the way. If study does not lead to participation, whether at home or abroad, missiology has lost her humble calling."

Missiology has specific historical roots. It does not operate in a vacuum. So Verkuyl interacts with the past. In two chapters, he discusses Protestant missiology prior to the 19th century and the history of missiology during the 19th and 20th centuries. Since the Church Growth School has influenced mission thinking in the Christian Reformed Church, Dr. Verkuyl's critique of Dr. Donald McGavran is worth noting. His missiology is called unbiblically one-sided. There is more to missions than planting churches. The biographical sketches of the

Dutch missiologists, Dr. J.H. Bavinck and Dr. H. Kraemer deserve special mention. They are a fine tribute to these two scholars who not only stimulated missions in Holland but also made a world-wide impact through their prolific writing.

Verkuyl also considers the biblical foundations of missions. But he doesn't merely repeat or replace "any other study but rather to supplement the work done by men like J.H. Bavinck, J. Blauw, A. DeGroot, H.W. Gensichen, and so many others. It seeks to accent some points which in my opinion have often been neglected."

A fascinating chapter is "The Communication of the Gospel to the Church and the Jewish People." In detail, Verkuyl writes about the Jews' place in the Old and New Testament, their trials in the diaspora, the persecutions in Nazi Germany and Russia, the state of Israel, the Palestinian question and how to communicate the Gospel to the Jews.

Other subjects under consideration among others are the goals and purpose of mission; the ways and means of Gospel proclamation; ecumenical organizations; literature on Black Theology and on the theological developments in Asia, Africa, and Latin America, types of contemporary dialogues; and a study and evaluation of ideologies in the developing countries.

Verkuyl's book is timely, up-to-

date and important. It will serve as a standard resource work, containing a wealth of information, insight and stimulance to further evaluate the theology and practice of missions.

Though this book is written by a prominent Dutch Reformed scholar, I do want to raise a few questions. Why does Verkuyl pay so little attention to faith missions and evangelical missionaries? While mainline denominations are forced to withdraw missionaries from the field or to stop recruiting, evangelicals receive increased support and send out more and more missionaries. Verkuyl's book claims to be an introduction to contemporary missiology. But why shortchange evangelicals and their ecumenical efforts? Evangelical mission efforts deserve better treatment than given by Verkuyl. Ecumenical latitude shouldn't be confined to the circles of The World Council of Churches.

Verkuyl says about ecumenical cooperation: "At certain times in history, the pressure of events forced the church to abandon communication. Think, for example of the ancient Syrian churches, the Millets, the closed fellowships in the Middle East, the Maronites, Nestorians, Copts, Greek Orthodox, Aromenian Apostolic church, and so many more. For centuries they kept their distance from everyone else, but to both their joy and ours they are

now beginning to flow with the ecumenical traffic."

Verkuyl exalts co-operation with the World Council of Churches, while within its ranks there are men who have a low view of scripture or even deny the deity of Jesus Christ. At the same time, Verkuyl, a leading scholar in the Reformed Churches in the Netherlands (Gereformeerd), shows little appreciation for the Reformed Ecumenical Synod. He says that the Conference of Churches in Southeast Asia and the Regional Conference of Churches in Africa have repeatedly declared that the 'confessional families' in many ways, serve to block efforts to express interdependence. I believe that they are right. How an organization such as the Reformed Ecumenical Synod could even possibly contribute to interdependence simply baffles me. Its uselessness in this regard has been obvious for a long time even though not everyone is willing to admit it. "Why stay with the R.E.S.? Is it not time for the Reformed Church in the Netherlands (Gereformeerd) to withdraw from this confessional fellowship?"

Verkuyl's careful study of contemporary political situations and trends in missiology, and the detailed treatment of the issues make this book good reading for any theological student or pastor, seriously interested in the world-wide missionary task of the church.

Literature

Constantly at prayer

**The Hour of the Unexpected** by John Shea; illustrated by Mark McMahon; published by Argus Communications, Niles, Illinois; in Canada by PMB Industries Ltd., Scarborough, Ont.; paperback, 117 pages. Reviewed by Reinder J. Klein, Pierrefonds, Quebec.

In this little book, Father John Shea published 53 "stories and images, portraits of the human person entrapped and liberated, frightened and thrilled." Obviously it is no mean feat to get 53 stories into a 117-page book, but it can be done, especially when these "portraits of the human person" are compressed into the varied form of modern poetry.

Yet *The Hour of the Unexpected* is no ordinary book of poems either. Rather, it is a book of uncommon prayer. Here, for example, is Father Shea's "Prayer for The Secret Solidarity of The Human Race":

The man I did not notice yesterday, died today and left me alone" (p. 44).

Then there is "A Prayer At The Barber Shop," "The Prayer of The Commuter," "A Prayer for Sacred Things," "Sacred No Longer," even "A Prayer To The Mad Doll-maker." There is also "A Prayer at Burger King," "Two Prayers Of Loss," "A Prayer For An Old Lady Ever Young," and "A Prayer for the Long Haul," to mention only a few.

While many readers will probably enjoy the power and freshness of John Shea's poetry and appreciate his fine insights, some will find it difficult to accept all of his poems as prayers. We of the Reformed tradition usually think of prayer in terms of direct address to the Almighty.

Not so John Shea. According to him, "all who encounter the Christian story . . . are spun around." In consequence, "every

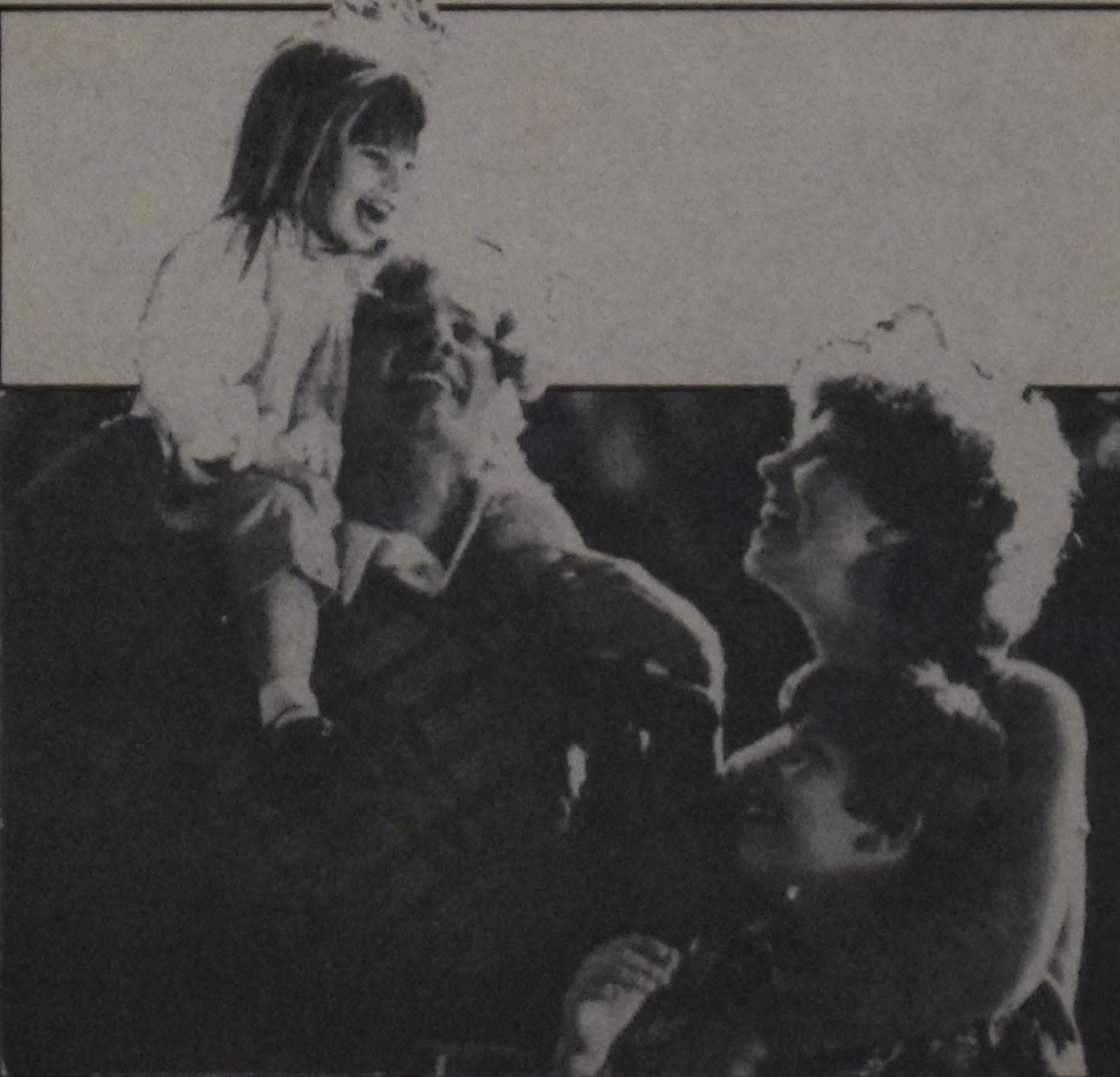
word is prayer." Especially when something happens. Then "we may scream or laugh or dance or cry or sing or fall silent. But whatever our response, it is raw prayer, the returning human impulse to the touch of God." Shea acknowledges that many of his poems do not directly speak to God, yet he asserts that "all are witnesses to grace, stuttering accounts of the God whose ways are not our ways."

To those who maintain that all life is religion, Shea's notion about prayer should make a great deal of sense. And as Shea points out: "When God either muscles or smuggles his way into our activities, we know all words are betrayals; yet we speak. At that moment prayer is neither guilt nor task but just the word that is there."

Thus *The Hour of the Unexpected* is John Shea's collection of

portraits in prayer, acute, topical, delightfully crisp, and at times

disturbing. It is enhanced by the fine drawings of Mark McMahon.



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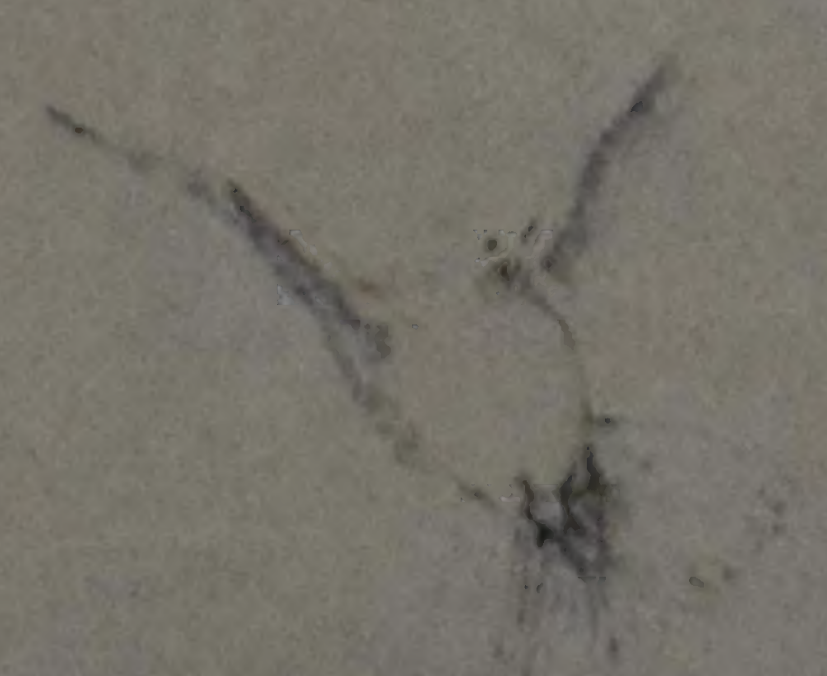
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